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Hon Charles Sumner,
U.S. Senator,
Washington, D.C.

ARMAGEDDON:
THE
EVOLUTION OF SACRED NUMBERS

By Scrutator. Forwarded by
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ARMAGEDDON

THE

Evolution of the Sacred Numbers

BY SCRUTATOR,

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ARMAGEDDON:

THE EVOLUTION OF THE SACRED NUMBERS.

Empire of Carthage, Babylon and Tyre,
Of Venice later. that now rulest the globe:
Sole idol that men civilized admire,
Now deck'd with gold. now in a scarlet robe.
To pelf subordinating human weal;
Solely pursuing gain, though vain it is,
Crowds crushing underneath trade's iron wheel,
Life sacrificing to life's vanities.
In gold recording thy delinquencies,
Thy churlishness, monopolies and fraud,
For which thou gainest honors as a God,
And yearly tribute for thy villainies.
Rise heavenly light, make thou the monster known,
And hurl this harlot demon from her throne.

1. The mode of exposition necessarily adopted in this treatise is, with some difference, that of Origen and St. Barnabas. Instead of the three senses of the scriptures stated by Origen I find use for only two, the literal and the figurative. Such is also the mode of exposition of the personages of the scripture themselves whenever they explain the meaning of their own words or previous revelation. These two senses pervade all speaking and all writings except the severely mathematical, and people use figures of speech unconsciously: and the most violent advocates of literal interpretation of the scriptures as violently insist on the figurative purport of certain passages. The literal sense is justly predicated of the historical parts of scripture, the figurative of such parts as evidently or confessedly are figures, and of those parts which otherwise would be incomprehensible or absurd. But the historical parts are likewise figurative: thus a passsage in the history of Sampson is applied by the Evangelist Matthew as relating to Christ; and this is in conformity with the maxim that history repeats itself. A like recurrence of similar alternations is observed in the domain of nature's accidents. Geology presents such in the coal measures and in the lias formation.

2. The matters to be herein treated are contained chiefly in the Apocalypse of John, which may be styled a riddle. I only claim the indulgence usually accorded to theorists, that of being held to be right tlll a theory is presented that will better fill the requirements of the case. But let no one infer from this concession that I have myself doubts of the truth of the theory herein to be set forth. If I can know any thing I know it to be the very Armageddon, the unfolding of mysteries hid from the foundation of the world. and am persuaded that to make these things known The Omnipotent has preserved me almost miraculously amid intolerable hardships, that he might at last declare to the world the truths hereby to be developed, by which development the being of God and the inspiration of the scriptures will be clearly demonstrated, for surely none but God himself could have devised a system of figures so consistent with itself throughout, so conformable with human affairs, with the secret workings of the human mind and with the arcana of nature. However, a better solution is solicited, and it will be gladly recieved by the writer of these lines, who will then feel that he can depart in peace, and rejoicing that God has at length sent forth a worthy prophet, to be true interpreter of his mysteries. The Hebrew name ARMAGEDDON is a compound of two words: the first, AUR, and, in oblique cases, AR, signifying LIGHT. The Hebrew scholar will find the latter word in the Hebrew text of the 19th verse, 14th chapter of Judges, in the word corresponding to the English words (unto them which expounded:) the particle (l) being removed there remains (magedi,) (them which expounded.) Armageddon therefore signifies (the light of exposition,) or (the light which makes known.) My idea of the significancy of this name is that it relates both to the right understanding of past revelations and to the promulgation of new.

But Armageddon is in the text called a place; but names both of persons and places are used parabolically throughout the scriptures, an instance of which occurs

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in the 17th chapter of the Apocalypse, where a woman is said to be a city. But to end that controversy I will admit that it shall be a place: and then the place where this is published, providing it is the true light, may justly claim the name Armageddon.

3 The number SEVEN occurs in many important positions both in the Old and New Testament, typifying in each case the fulness of holiness to God or of iniquity, or the sworn determination of God; for the Hebrew word (sheba) or (shaba) originally signified not only SEVEN or SWORN, but also FULL, COMPLETE. As the fulness of holiness it is embodied in the seven branches of the golden candlestick of the tabernacle, in the seven candlesticks mentioned in the first chapter of the Apocalypse, in the seven stars which the personage therein mentioned had in his right hand, in the seven eyes and seven horns of the lamb of the 5th chapter, "which are the seven spirits of God sent forth into all the earth"; in the stone with seven eyes of Zechariah, 3d ch. 9th v. in the "seven shepherds and eight principal men," of the 5th verse, 5th chapter of the prophecy of Micah, servants and allies of the Messiah; in the seven pillars of the house of wisdom, 9th chapter of Proverbs.

All these sevens are mutually analogous in their import, having reference to the seven, yea the eight cardinal Christian virtues mentioned in the 5th and 6th verses, 1st chapter, 2nd Epistle General of St. Peter; fortitude, knowledge, self-control, patience,; devotion, brotherly kindness, benevolence to all and each one of which is superadded the sanctifying grace faith, without which they would have less than no value, for "whatsoever is not of faith is sin." Here faith occupies the place of the "eighth principal man" of the prophet Micah.

4 Opposed to these principles of holiness stand the principles of iniquity embodied in the seven heads of the Dragon of the 12th chapter of the Apocalypse, in the seven heads of the Beast of the 13th chapter, and of the beast of the 17th chapter, which is the same.

The principles involved in these several sevens are alike, for the Dragon gave to the Beast "his power and his seat and great authority." Now, what I will show further along being premised, that by the Beast is denoted the ungodly world or secular power, we have here a system which in its totality and in its subdivisions is opposed to the totality of the Christian virtues.

The elements of this system are not merely abstractions- they are likewise concrete elements of human society, very singularly seven in number, which number it is impossible to increase or diminish; and these were the first light I had when I undertook the investigation of these matters, and which, God's mercy helping, was exhibited to the world many years past in the tract entitled The 666.

Since then I have seen no cause to change them. They are essential departments of all political associations whether compulsory or professedly voluntary, and it is not possible to exclude any one of them from any form of government. They are as follows, Aristocracy, Democracy, Priestly power, Commercial power, Arts and Sciences, Military power, Legal or Despotic power.

As to the seven Christian virtues was superadded an eighth, faith; so to these principles of ungodliness is added, in the 11th verse of the 17th chapter, as an eighth evil principle, the Beast himself, by which I understand the influence of the world acting on its own elements, or Public Opinion, or the opposite of faith, compulsion.

These seven worldly principles must be the seven demons cast out of Mary Magdalene, for she too is a typical personage, and they must be the same as the seven wicked spirits that enter into the man that has the unclean spirit, as is mentioned in the 11th chapter of Luke, the which being added to the one he already had, make eight, completing the parallelism.

The number seven is employed typically in other parts of the scriptures, the consideration of which I defer to a more convenient place. However, among the typical sevens I include the six or seven days of creation in Genesis. As this passage is undoubtedy allegorical, and is no longer received, nor can it be, as a literal narrative, it will be doing no violence to it to apply the seven days to seven stages in human development; the seventh and last of which is yet to come.

5. The number ten occurs in the ten horns of the Dragon of the 12th chapter, in the ten horns of the Beast of the 13th chapter, and of the same beast in the 17th chapter. Now, a horn, in the Hebrew scriptures, is symbolical of power. By analysing the principles involved in the heads one might make out ten potencies to fit the ten horns; but let it suffice to say, that these ten horns denote ten human potencies or principles of evil, that are opposed to the ten commandments of God. They correspond with the ten horns of the fourth beast of the 7th chapter of Daniel.

The Dragon in the 12th chapter had his seven heads crowned; in the 13th chapter

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that dignity is transferred to the ten horns. The Devil has had authority in all time, but before the Mosaic dispensation his opposition to God's law was in embryo, and manifested itself only in the perversity of human institutions, but after issuing of the commandments the authority was transferred from the heads, symbols of human institutions, to the horns, to oppose the ten commandments.

In the last verse of the 13th chapter we are told that 666 the number of The Beast is the number of a man. In Ezra 2nd chapter 13th v, this number occurs in connexion with the name of Adonikam and is the number of his family.

Every one that has read the bible, knows that in the Old Testament, which the Apocalypse closely imitates, a man and his family are synonymous. Adonikam, in Hebrew signifies (The Lord set up.) The Greek characters which in this passage express 666 are letters, the initials of words, which taken together, (Christos xylo statheis,) have a signification parallel thereto, (Christ set up on the tree.) Every scholar knows that the ancients often used the initial letters for the whole words, and we do the same. The research then leads to this startling result, that The Beast or Antichrist is synonymous with the crucified Christ: but the elements of this chain of reasoning cannot be twisted to any other conclusion.

7. But here in the 13th chapter two beasts are mentioned, the one with seven heads and ten horns, and another in the 11th verse, and the text is by no means clear as to which of the two is rightful owner of the name and number. But I rather suppose that the text is designedly left ambiguous to denote the oneness of the two personages, and their intimate partnership, expressing the unity in mind and character of False Christianity with Secular Power and its doctrines. The religious character of the latter beast is expressed in naming him the False Prophet, 16th chapter, 13th v. and 19th ch. 20th v. and he had a semblance of Christ, for he had two horns like a lamb, Christ being the lamb of God, and also of The Devil, for "he spoke like a dragon" or serpent. emblem of Satan.

This latter beast then, which, in these respects better fills the character of Antichrist, is abject sycophant of the world and of its seven elements, and is, at the same moment, imitator and foe of Christ; in conformity with the prefix to his title, ANTI, which signifies both opposition and conformity. By his sycophancy he acquires a high position in the kingdom of the first beast, exercising all his power; "causing the earth and them that dwell therein to worship the first beast," that is, the world; teaching the fear of man, not of God; enjoining conformity to man's law, however barbarous, rather than to the humane precepts of the gospel: substituting for the word of Christ the conventional morality of the times; by example, and often by precept recommending avarice, covetousness, envy, competition, ambition, love of worldly applause, clannishness, tyranny, revenge, instead of meekness and humility, as in the sight of God; for such were the moral teachings of the heathenish, Graeco-Roman, symbolical sea from which the first beast arose. He especially inculcates self-respect, another phase of pride, that is, a sham put on to make the mindless believe that one has been respected. But to respect oneself is not possible, any more than for the eye to look at itself. He holds up human traditions, institutions, constitutions, as equal in authority to Christ's precepts; and whenever the two codes conflict, as superior, twisting and mutilating God's law to confirm man's. and sets up the world in Christ's place to be worshipped, making it the Antichrist.

To confirm his teachings he calls to his aid the wonders of material science; steam, telegraphs, photography, electricity; by the aid of which last "he maketh fire to come down from heaven on earth in the sight of men.' Thus by material arts which dazzle the eyes, he misleads the attention of men from God to the worship of creature elements and of the world; causing also that men and things shall not be regarded according to their mental or moral attributes, but according to their embellishments and material surroundings. The intellectual sight of man is so befogged by the dust and clouds stirred up by human industry and by man's persistent moral efforts, that nothing is percieved in its reality; so that the more one sees and learns the less he really knows: but "the fear of the Lord is the beginning of wisdom, and to depart from evil, that is understanding:" or with Solomon, "the knowledge of the holy is understanding."

Thus this false Christ "deceiveth them that dwell on the earth by means of those miracles which he hath power to do in sight of the beast;" and seduces many wise and learned men to become his apostles. He teaches his followers, according to the worldly maxims of the first beast, to make the

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heaven on earth by greedily seeking earthly things, wealth, honors and power; to seek these ideal goods, the paradise of dunces, that they may thereby gain the worship of their fellow-worms. committing the greatest of sius by robbing God of his glory, for he alone is worthy of worship; and asserting the lie, that a creature can have merit, for the best, 'when they have done all, are still unprofitable servants." He has abolished devotion to God, has closed religious houses, cast out and beggarred the devotees, and compels all to persevere in the scramble for filthy lucre; reproaching the devotees with idleness and vice, as if any vice could be worse than "covtousness which is idolatry." He teaches revenge and extortion, and discountenances forgiveness of debts and injuries,teaching to seek redress by the aid of the first beast; his people thereby damning themselves in the Lord's prayer when they repeat it, and in the omission if they do not.

The second beast is said in the 11th verse to have "come up out of the earth". Now the earth contradistinguished from the sea denotes Adam and all his progeny whose geneology was counted from him, including the Jewish Church, and their branch and co-heir; the Christian Church, heirs of God's promises, for the Hebrew word ADAM signifies earth or land: we have therefore to understand that the False Prophet is an offshoot of the visible church, but in its decadence.

This is a striking instance of the duality of principles. In conformity with this great law which pervades all departments of being, especially the potential, the vital and the moral, the two opposite principles termed Good and Evil are in unison in source and being, and in accordance with this law cannot exist otherwise.

8 The first beast was seen to come up out of the sea. Now the sea, as being external to the land, must mean, with reference to the church, the outside world, whose geneology from Adam is not recorded, and to whom no promises of mercy were made, except through the recorded race, the seed of Abraham; it is the GOIM, nations or gentiles, of the Old Testament. In this sense Melchizedek is spoken of as being without father or mother, because, being of the gentiles his geneology from God's people was not recorded. "The Most High divided to the nations their inheritance and separated the sons of Adam."

To this mundane, heathenish power "the Dragon gave his power and his seat and great authority." "One of his heads was wounded unto death and his deadly wound was healed." This head must have been Heathen Priestly Power, which received a deadly wound by the establishment of Christianity, but was resuscitated by the substitution of material and creature worship for the worship of Christ in obedience and faith. "To this beast it was given to make war with the saints and to overcome them." To this beast, Worldly Power, "who opposeth and exalteth himself above allthat is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God," thesaints, the church of God, is given up for a season, and they are commanded by Paul in several places and by Peter, to submit themselves to him, "that they may lead peaceful lives,"

The limits that bound the two duties, obedience to human power and obedience to God, are nowhere exactly defined, but the wrath of God in fire and brimstone is denounced, in the 14th chapter, on such as take on them the mark of the beast and the number of his name: receiving his brand as slaves, his special property. Beware ye who zealously seek office under his dominion, lest this curse belong to you.

They that have not on them the mark of the beast and the number of his name, and that therefore are not in conformity with the world, are prohibited from gaining wealth, honor or power, are deprived of every privilege and comfort but that of a good conscience: but the slaves of the beast are exalted into all positions of honor, power and profit; for the beast has enacted "that no man may buy or sell save he that hath the mark or the name of the beast or the number of his name."

9 The principles and doctrine of the beast inculcate every devilish and dissolidizing principle, envy, emulation, covetousness, rivalry in material surroundings, which his followers term, by laudable names,progress, enterprise, civilization, refinement; herein asserting a lie, namely, that it is both possible and laudable, and not an offence against his natnre and his maker for man to transcend the limits of his nature, indefinite though they be. But man "cannot by taking thought add one cubit to his stature" and death is the reward of serious departure from one's nature. Germain to this is another gratuitous assumption of the followers of the beast, which finds a multitude of believers in the masses, "believers in a lie that they may be condemned," namely, that man can be and is raised in the scale of being by efforts made by himself, or by those charlatans that are termed reformers. Who ever reformed himself? Even with the grace of God assisting it is a very hard task, rarely realized, and then only in an individual here and there. Man cannot elevate him-

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self morally or even naturally any more than he can lift himself in his boots; and pysically man is debased by that concentrated huuman effort called civilization. Contrast the physique of the longest civilized nations, the Chinese and Hindoos, especially of the females, with that of the Patagonians and other gigantic tribes of South America, and of the aborigenes of the islands of the Pacific; or to come nigher home and use less controvertible testimony, contrast the physique of the perennial residents of the great European cities with that of the peasants in the surrounding country. We no doubt owe our superior physique to our recent origin from the barbarous tribes of Northern and Middle Europe, the Celts, Goths and Vandals. The physical status of beasts is, in nature, maintained by unrestrained physical competition and by letting them very strictly alone. In the normal order of succession "that which is natural is first. and afterward that which is spiritual." Therefore, to verify this order, our material philosophers and reformers, if they will effect any thing to improve the status of the human race, must first ameliorate its physical status by contriving some means to prevent the further generation of imbecilles whether of mind or body.

But no such thing can be done. As the mountain will not come to Mahomet it remains that Mahomet must go to the mountain. From time immemorial the followers of the beast have been paring and rasping human nature to improve it according to their notion, but to no purpose: as many dunces are born as ever; and as to man's elevation by material arts, they are external to him, are understood by very few, by their din and eclat and the hurry attending them daze the intellect and displace the instinctive sense, the God-given word. Besides, all the material knowledge one can acquire in a life of study is a very small fraction of the vastness of the universe: the bare nomenclature of the sciences is itself a science. But man is not so solicitous to improve his nature as to ignore it. Ashamed of his nature he makes it a crime to mention some parts of it: to allude to them is very bad, to be without them worse. Being so nervous and inconsistent it is plain that about his person he is not COMPOS MENTIS: then if he is not master of himself on this subject, on what subject is he sane.

Archimedes, the great master of material power, would not undertake to move the world without a fulcrum outside it on which to plant his levers; so neither can the MICROCOSM, man be elevated from within the sphere of human nature, the elevating force must come from without. morally by special grace of God, and physically by spontaneous action of external elements on him, by the forces of nature, therefore by God.

The ostensible object of the creation of man must have been, that he might be intelligent witness of the existence of the universe, without which witness the world would be morally a blank. In fulfilling this his undeniable destiny and duty, man must experience nature in all her phases unpleasant as well as agreeable, the chilling cold, the scorching heat; with wet and dry, fetor and aroma, sweet and bitter, fatigue and rest he must be familiar. How far from fulfilling this destiny are the multitudes who are caged in from nature all their days, know not even the source of the food they eat and the raiment they wear, and glory in their ignorance: and whose chief accomplishment is a fastidious shrinking from every thing natural. Thus human advancement and civilization confess themselves false, for a partial narrative is a lie: truth needs no concealments and won't have any.

Reform is usually dictated by ambition: reformers are careful to adopt no new principle, lest it should alarm; they resuscitate decayed traditions and galvanize defunct authority to serve their purpose of acquiring notoriety and being lordly. Efforts to drag out extraordinary virtue end in creating vice. Whatever inevitably occurs in the course of events is right, as being a decree of God: mediocrity is and must be the average rule of nature: none but fools can expect all to be excellent, and this rule applies to individuals as well as to classes, each one has his special character and it is right he should have it. The Procrustean rules of society are torturing and fatal in the same ratio as they are absurd. But all this feigned solicitude for the advancement of mankind is but another phase of the malevolent carreer of competition.

Man plumes himself much on what he calls his subjugation of material nature, but man's triumphs over matter, which at last are extremely limited, make him slave of matter, as the superior nature is always slave of the inferior, and by occupying his attention with the material and numeral, so far excludes the spiritual, that is the light of truth and innate reason: or else distorts them. How insignificant his triumphs over matter, as with that small portion which forms his body he can do absolutely nothing; with its volume, color, stages, duration and other predicates he cannot meddle. Far from controlling his body he is a slave to it, its passions and necessities drive him, its ailments and disabilities hold him fast.

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And every fresh contrivance of art is a master, a competitor, a robber or a murderer, added to the list of those that already oppress him.

The deleterious influence of society on its own elements finds an an apt illustration in the process of inward decay in organized bodies. The normal action of external elements is to a healthy organism salutary; but let any thing be formed or deposited within the organism spontaneously, without the force and concurrence of the elements of life, non-naturals as old writers termed them, and immediately it becomes a source and rendez-vous of disease. Such is the origin of Phthisis and other chronic diseases in animals, of heart-rot in trees and of social evils in society. All must suffer some, but they endure the least evil, who unflinching encounter nature's normal ills; and so the best status and advancing, of any race is maintained. Therefore, by unreluctant, unchossing submission to nature such as she is, and to her behests however grievous to the flesh, the true advancement of the race, physical and moral is secured. For as the promises and threats of revelation are addressed much more to the race, class or nation than to the individual: also as the most selfish cannot live for himself only; but as each is, in spite of himself, in every act and word, operating for his fellows and posterity, it follows that, as all are bound up in one bundle of destiny, each one is morally because fatally bound to act for the good of the race and of posterity rather than for his own. This principle even instinct teaches, and on it some illustrious names have acted even to the sacrifice of life Here is ample proof that man's spiritual progress advances PARI PASSU with his natural, while it is equally obvious that both must be inverse to his mundane progress, essentially selfish.

10. The first beast usurps the power of God and dethrones him, God, in the mean time, looking on and meekly pocketing the insult; not only bearing it himself but forbidding his people to resent it, and commanding them to submit to Cæsar and pay him tribute, and he does so himself. This beast not only dethrones God, he robs him also; he has stripped God's household of the alimony originally appropriated to it, and turned it out on the world to beg or starve; a respectable position indeed for God's kingdom to occupy, while man's kingdom occupies that of lords, or if you please, rather of robbers.

As sole lord of all, this beast prohibits God's people, true or false from forcing any support from even their own people, but to himself he assumes unlimited powers in this respect, claiming not only the subject's material property but body and soul when it suits him to do so, not even taking the pains to recognize his slaves, but all within certain metes and boundaries like so much grass. He in reality claims the whole means of the people and the whole people, if he needs them, not excepting the solid globe they live on, thus robbing God of all, for "the earth is the Lord's and the fulness thereof.." And all these enormities he substantiates by those passages in God's word in which submission to his rule is enjoined; claiming the support of an authority that he has annulled; knocking the bottom out of God's throne and then perching himself on the ruins; at the same moment acting the atrocious rebel and the meek subject. Would any part of mankind? would republicans submit patiently to so atrocious and palpable wrongs? to so gross and self-accusing absurdity? if it was done by an individual or even by a family? No, not to a hundredth part of it. But to the common mind a wrong is infinitely diminished by being shared among a multitude of wrong-doers; besides, God, on his part, puts in no corporeal appearance: therefore his cause is lost by default.

If the Great Creator of All patiently endures so vast insolence from his creatures, cannot we follow his example a little by enduring some inconvenience or fancied indignity from our equals and brethren? especially as human being cannot suffer any evil either from God or man that has not already been richly deserved, if it were but in inducements and provocations to crime, according to Christ the worst of crimes, that society strews plentifully in the way even in the shape of restrictions and penalties. for the more strictly any thing is forbidden the more precious it becomes and the stronger the temptation to take it.

In the 11th verse of the 17th chapter we are informed that the beast himself constitutes an eighth head. As a head he takes a coordinate position with the others, exercising the act, art and science of government, engrossing it to himself and prohibiting any other to intermeddle under pain of death.

Each of the heads has its several code of morals, its promises and its penalties, its heaven of glory and its hell of shame and suffering, the detailing of which might be sufficiently interesting, but lack of space forbids me to dilate on them.

11. Tho False Prophet causes the different nations to make an image of this first beast, which they deck with devices according to their mode and fancy; either with a crown

and sceptre and heraldic insignia of sovereign power, and devices of divine right to attract worship as superhuman; or with lists and banners inscribed with such absurdities as the trinity, liberty, equality and fraternity; and with the heathen orator's ranting, (vox populi vox Dei:) and there is much debate about the respective merits of these two methods, but the improvement amounts to no more than an escape from egotism to incapacity, from the despotism of one to the unavoidable annoyance of a crowd. from a servitude put on by force to an enslavement to which one is made to eonsent, the right even to protest being thereby forfeited: to which must be added the questionable advantage of a fiction of partuership in the despotism, by which one becomes accomplice in every social ill that may befal him.

12. Are the saints then accounted guilty for submitting to and coinciding with the God-defying and absurd rule of this beast? That cannot be, at least not spiritually, as submission to his rule is enjoined on them, especially if they are compelled to that obedience by vital neeessity, and that necessity includes a great scope, it descends to the minutest details of speech and conduct. Physically all must be responsible for bodily ills which our own or others imprudence may have occasioned. Such are necessary trials of wisdom and patience.

To me it appears that the faith being right, conformity to the world is pardonable with God as long as it is enforced by necessity, a plea that will cover nearly every offence committed under the outside pressure of civilized life and provoked by it.

But when one for ambition, avarice, envy or revenge voluntarily joins the kingdom of the beast then he sells himself to him, and must bear the torments denounced on such as take his brand.

But the most strenuous advocates of this conformity are not compelled to it by necessity: they are the monopolists and privileged classes, likewise their imitators, a numerous crowd, and the followers of the False Prophet, who all support tho beast's dominion for the occasions it gives of being masterly, and of gaining the advantages that result from domineering.

But if vital necessity be an adequate excuse for transgression or supercession of God's humane and reasonable law, how much more must it be so for infraction of the inadequate regulations and blundering laws of man? I say blundering, for it is a fact now acknowledged by the most experienced jurists, that PARI PASSU with ths increase of repressive measures crime advances, and that repression acts as an indirect provocation. The act of judging is itself a crime, for we are admonished to "judge nothing till the Lord comes who will judge".

Mankind presume quite too much on their wisdom and power. In the adoption of social regulations they act by maxims drawn from the material world: but sociality, like life, sets material laws at defiance. Repressive material laws applied to sentient beings end either in destruction of the race, or in snccessive explosions, analogous to explosions of pent up potential elements, which in disaster far outgo all benefits that can possibly accrue from the intermediate repression. In the mean time also nature keeps up a continual system of revenges, in retributio for those invasions of her realm; some physical, causing premature decay and death, others moral, usually termed crimes, but they are mainly results of nature's frantie efforts to throw off unjust restraint. And in such consist all crimes excepting sometimes such as may be termed instinctive: with this exception and that of its associate insanity occasionally, I hesitate not to affirm that every case of crime is a retribution of nature for previous social wrong, and that a victim on the scaffold is frequently unconscious martyr of some great truth buried under the rubbish of human fictions.

How much better would it not be if people would be taught by reliable history, and would calmly await the award of experience, or even consult their own native feelngs, rather than rush to conclusions from A PRIORI ideas, and to gain from the crowd applause as being wise and well posted.

We could very well forgive offences if we would, and are in justice bound to forgive them, for society, the crowd that we belong to by stringencies and monopolies provoked them. And the portion of the eommunity styled respectable has an interest in the continuanee of erime, as by the disgrace of others their respectability is msintained.

10. I must beg pardon for having anticipated. I have been assuming that the first beast symbolizes the world, whieh I ought first to have proved. The whore of the 17th chapter is said to sit on this beast and on many waters; the beast and many waters are therefore one. Further on we are told that "the waters on which she sits are multitudes and peoples and nations and tongues," that is, the gentile world.

Jehovah never instituted any system of secular government for his people. The rulers of the Hebrews before the establishment of a kingdom were the priests and the prophets, assisted at intervals by some man of note, styled judge; and all the revenue derived from the people went to the support

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of the priesthood.

I have said that the text does not state for which of the beasts of the 13th chapter the number 666, symbol of Antichrist is intended. There are yet more ambiguities in the cuse, for Adonikam signifies (the Lord set up, or the Lord that set up,) meaning, of course, the Heathen, Roman government. The initial letters that make up the number also involve a like ambiguity, for they can be construed to signify (Christ set up on the tree.) or (he that set Christ up on the tree.) These ambiguities go to establish the unity with duality in principle of the two personages, which is further confirmed by conformity of their pretensions. The latter, as a prophet, must be a teacher of righteousness: so also the former sets himself up as a pink of propriety, morality and religion, entering God's premises and enforcing the sabbath and other matters properly belonging to God's people.

All merely human moral efforts, good or bad are futile, or produce a result the opposite of what is sought, and the more violent and persistent the effort the more ruinous reaction follows. All that is good or necessary for man, be it moral or material, comes spontaneously without perplexing care. We are admonished by Christ to imitate, in this matter, inferior animals, and none of them lay up in store for longer than one winter. LAISSER ALLER is the best rule. Chance, or Providence is better than human care or choice. But such a mode of acting is hardly practicable in the present condition of society; for that the saints must wait till the final catastrophe is passed, that will overturn all human institutions; when the dominion of the beast, the reign of compulsion, jealousy and contention, being expired, that of liberty and peace in Christ will be ushered in; when it will be allowable for one to act out the organization given by his maker, and be himself: and probably for such a condition of the world, this precept of Christ, with some others, was intended. The wonder-working power of God alone can effect this awful change, to which things are already hastening. Meanwhile, in making these strictures, to show the virtual conformity of human institutions with these spiritual foes of godliness, I "cast the bread of life on the waters of the great abyss, the world; assured that it will be seen by some eye after many days."

13. The beast employs as his subordinates in authority the basest and most stupid, who impose on all a conformity in every thing, however repugnant to the nature and condition of individuals. This rule often maims and distorts the person, poisons the stomach, hampers and gags the speech, enslaves, befogs and crazes the mind, and forbids any one, under penalty of becoming a social Pariah, from obeying the God-given promptings of his nature. In order to conform to this rule every one is compelled to be a nobody. For one to become another person is impossible; to be himself he dare not: being neither himself nor another person he must be nobody.

And all this tremendous despotism is not only endured but is fostered by people of the world, their intellect being paralyzed by one of those gigantic fallacies that domineer in the world; namely, that oppression is not percieved when it proceeds from a multitude, for here envy and revenge become so diluted by expansion that they are impotent to act, even on the will; but let an individual do a tithe of the wrong, and he is speedily destroyed.

Moreover, as this dominion operates exclusively in the domain of the material and sensible, it gives the unintelligent great power, where otherwise they would be insignificant, and enables them to subject the wise to those trivialities of which the most sluggish minds can form some estimate, right or wrong, and to a morality exclusively physical; so that it is not intellect, it is stupidity that rules this world. Thus mass prevails above principle, and pertinacity overcomes justice. For nothing is to the mind of man so choice a luxury as the exercise of power. "To the eye of ambition a day of power is of more value than a life-time of ease and safety"

Thus the mark of the beast is stamped on all the people of the world; some few being left who submit uuder protest, and fewer still who prefer to be the butt and laughing stock of all, fair game for spite and persecution, as the apostles were; "the filth of the world and the off-scouring of all things," rather than ignore the truths of God and nature, and swallow the monstrous fallacies to which the masses are addicted, for example, that inconformable ideas can coalesce, and that number or quantity shall be a test of quality.

However, it is the faith, or love of the truth, not performance or dereliction of any given acts that must constitute a aervant and child of God; for pure godliness in the world is impossible. This amounts to the accepted maxim ,"salvation is by faith, not by works."

Thus by the boasted progress of the ages light is extinguished; it is not now admitted to be shown unless it comes with the mark of the beast; with the endorsement of

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authority and the tinsel of capital: and if it comes with them the people of the world may listen to it, but will not heed: judging it by their own standard, which they know to be false, they set it down as some new hypocritical dodge, some sly speculation: and their suspicions are fully justified by the stains of venality, clear of which pollution, no enterprise however benevolent can, in this Mammonic age, be presented to the public: yet these are the very people that truth and conviction must reach; if the world is ever to be regenerated.

The world is sadly altered since Christ's time; the people then did not fail to listen to him and treat him with the greatest respect, though certain material moralists had occasion to tax him with the material offence of not washing his hands, an offence, I need not say, unpardonable in our material age.

But the wise are in the fault for assuming or accepting any merit for superior sense or knowledge: equality is claimed by the masses and it is a just claim: hence their spiteful efforts. To gain the place assigned them by abstract justice, if not by nature, the wise must abase themselves below the foolish, to be their willing servants. For in this matter also the counsel and decree of God prevails beyond man's wisdom blinded by passion. God has decreed that the "chief shall be servant of all." and experience shows that he really is so. Let him therefore be what he must be, that there may be no conflict between theory and fact, between the wise man's efforts and his inevitable destiny; that the household may not be disturbed when with degradation he is dragged to his post, resisting and complaining.

Here occurs an example in the doctrine of duality, which confirms its most paradoxical law; to wit, that no principle is perfect unattended by its opposite; as here dominion is perfected in the voluntary servitude of the ruler: likewise servitude is perfected in the complete enfranchisement yet willing service of the subject. Now as these predicates are in accordance not only with theory but with actual current fact, it follows that all that is gained by man's strenuous moral efforts and compulsory excellence is the disturbance and suffering caused by those efforts. In spite of all mau's meddlesome industry God's decree prevails; "the first are the last, and the last first;" and "whatsoever is not of faith is sin;" and gains its wages.

Let no one infer from the foregoing tirade at the fallacies of civilization that I mean to recommend the savage condition. Savages too have their traditional notions and prejudices, at least as fixed and as unjust as those of the civilized, but not so many. This I know. The best specimens of human nature are found in peoples having much moral culture, but little art or commerce, as the Icelanders and the inhabitants of the Loo Choo group: and in any country, humanity shunning thoroughfares and resorts of commerce retires toward mountains and solitudes. However, the true humanizing of man must be effected by presenting other motives for his advancement than that heathenish and diabolical one, emulation, with its fellows.

Viewed by the light both of fact and of principle, society ought to be and is a universal insurance company, from which each one draws security and relief according to the funds paid in. If humanity alone is paid in malice becomes discredited and goes out of use and circulation, whereby all are made happy: but if deception and malice only are paid in, all security is lost, and life becomes a hell. Individually too the good that one pays in surely returns to him or his associates, for neither fate nor revelation knows any thing of isolated being, and in any event he has hope and a consciousness of deserving well, though in a wicked world he stand singular. But the egotist who thinks he gains by exacting good while he pays in nothing but falsehood is without hope in disaster for himself or his, but by a continuation of artifice, which also now fails him: for he cannot but feel that he has forfeited all claims to humanity, and closed the portals of justice against himself; for by his acts he has enacted a law against which he may not protest: and as he held the respect of the unreasoning world only by uniform success, that once failing him, his boasted SMARTNESS is mentioned no more, but his villainy in all its foulness is exposed. Thus, "to each it is according to his faith." as one sows so he has to reap."

The egotist is, according to his acts, a person of most extraordinary courage. Professing to be able to manage every thing for himself, he sets God, Devil, fate, nature and all creation at defiance, and asks no favors from them, but daily provokes them to do their worst. Only of the poor worm, man he has a fear which he dissembles; and if he reposes any confidence in human kind it is in their weaknesses, not in their virtues. From such a dizzy height of audacious assumption

——"when he falls, he falls like Lucifer:
Never to hope again."

14. In perusing the 7th chapter of Daniel, a striking conformity will be observed between the symbolical personages therein

presented and those I have just now been considering. The first beast of the Apocalypse possesses the principal features of the three first beasts of Daniel, the lion, the bear, the leopard: he also agrees with them in coming up out of the sea.

The fourth beast of Daniel possesses the characteristics of the Antichrist, including both the personages mentioned by John, to which the epithet may be applied: they both have the same origin, from the sea and from the earth; 3d and 17th vs, 7th ch. Daniel; 1st and 11th vs, 13 ch. Apocalypse: though it is note-worthy that the word used for EARTH by Daniel in the 17th; verse is not ADAM, denoting God's people, but a Chaldee word; this not being specially applicable to the people of God must mean the world at large. To both was given hostility to the saints and dominion over them: 7th v. 13th ch. Apocalypse; 21st and 26th vs, 7th ch. Daniel. The period of their dominion is the same, a time and times and the dividing of a time; 25th v. 7th ch. Daniel; 14th v, 12th ch. and second v. 13th ch. Apocalypse; for the dominion of the Dragon was one with that of the first beast, of the 13th chapter of the Apocalypse, as is shown in the verse last cited.

I therefore conclude that the first beast of the 13th chapter of the Apocalypse involves all powers and attributes of the four beasts of Daniel; and giving the matter a more special consideration, that the fourth beast of Daniel denotes the power of human coercion as opposed to faith, and the little horn, the Antichrist, counterpart of the False Prophet of the Apocalypse, who, by dethroning the true God, and substituting another object of worship, his partner and other self, eradicated and absorbed the essence of three of the horns of the fourth beast of Daniel, opponents of the three first commandments of the decalogue, which relate to the worship due to God.

15. Under the head of the number THREE we have here at hand an infernal trinity, the Dragon or Devil, the Beast, and the False Prophet. These represent, in other terms, the trivial trinity, the World, the Flesh, and the Devil; the False Prophet representing the Flesh. These three personages and three principles are opposed to the Divine Trinity, the Father, Son, and Spirit; and to the three elements of salvation, the Spirit, the Water, and the Blood.

The scriptures in several places symbolically represent human nature as divisible into three elements, and in other places into four. I take it that the fourth element is superadded to the three: and here there is little room for error, as there are few elements to deal with. So also to the seven heads of the beast an eighth was superadded. In confirmation of this scheme, Paul, in the Epistle to the Thessalonians divides man into three elements, Spirit, Soul, and Body; while Christ specifies four elements: Heart, Mind, Soul, Strength. Here Heart is superadded to Paul's elements; between the remaining threes there is no discrepancy: the Heart is a heavenly grace superadded, the which David prays for, saying, Lord, create in me a new heart, and renew a right spirit within me." I take it that the Heart here is equivalent to "the Word, that enlighteneth every one that cometh into the cosmos, the world" of God. The Spirit, Soul, and Body of Paul, and the Mind, Soul, Strength, of Christ, respectively, expressed in mundane terms, would be Mind, Life, Matter: to which if we will superadd a fourth, none will fill the place but Motive, which the "drawing" grace of God alone supplies in the Word.

For in reality the worldly man, the egotist has no motive; all his views are limited to the narrow circle, self; as a vicious circle, or the self-devouring hieroglyphic snake, he continually returns within himself, and results in nothing; spiritually, as a moral hybrid he is incapable of producing fruit. A vortex revolving on itself he sends forth no fertilizing stream, but is engulfed in the abyss, dragging into his gorge all that floats within his reach. Thus he that boasts of his energy effects nothing but vacancy and ravage; he that undertakes to raise himself in the scale of being sinks into the abyss; and he that is vain of his progress whirls round for ever in the one ellipse.

Of such a triplet of principles in nature as the last-mentioned three the ancients had an idea, and it was promulgated by Ammonius Saccas, a Neo-Platonist, cotemporary with Origen, as collateral to the accepted Christian trinity: and indeed his trinity could not have differed materially from the three just stated, Mind Life, Matter; for I do not find in nature another three to replace them.

Somewhat analogous to these three, but not filling so well the calls of the question, are the three faculties of the mind stated by philosophers, Will, Memory, Understanding; to which may be supplemented as a fourth, Instinct; not in the sense of the organic impulses of brute nature, but in the less usual sense of the prompting of native sense, and unsophisticated feeling.

In the 16th chapter of the Apocalypse, 13th verse, mention is made of "three unclean spirits like frogs, that came out of the mouth of the Dragon, of the Beast, and of the False Prophet." These must denote the three evil

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principles that control mundane society, ostentation, seduction, detraction. These three principles were defined 26 years ago in a work then published, entitled the Handbook of Civil Rights, several years before the subject now in hand engaged my attention.

16. To these several threes I must not omit to add one more, the three elementary decrees of God, by which society is ruled, in spite of all efforts to the contrary. These, likewise the preceding three, might both be claimed as special revelations; though these now in hand are deducible from the word of God. The first decree is that the rich man is steward of his possessions for God; the second, that the ruler is servant of his subjects; third, that the wise and good have to suffer and be sacrificed for and by the foolish and the wicked.

These three positions are so obvious to intelligent minds, that I have never known one to dispute them. I will therefore forbear to illustrate them further. All entities, property included, have in themselves their nature and legitimate relations, which are in no degree altered by man's arrangements. The materials of life and necessity, however guarded by jealousy, belong of right to such as need them without merit, demerit, or deserving, and they get them.

Possession is consummated in use only, preceding that it is but theory, and is a delusion of the beast; and the industrious, careworn fool who accumulates is eventually working for others; yet his folly is very useful; all that is wrong being that he operates not in faith, but in blind stupidity, to the torment and annoyance of himself and others.

At the suggestion and under the patronage of the beast, to whom he pays black mail for his protection, he accumulates perishable possessions, for the envious purpose of keeping them from others, and of exacting homage and worship from such as may fear his wealth and power, whereby to make a God of himself. But of all that he has he can use his natural share, no more. Then what is effected by all his efforts? Has he at last engrossed any thing to himself? Has he succeeded in starving any poor wretch? No. The poor get their share, though it may be a very poor share, the same as ever. By working, by begging, by stealing, by cheating, in the field, in the work-shop, in the poor-house, in durance vile, the poor, whom he tried to starve, get their share, and from him too, whether he will or not. In the mean time he has accumulated on his soul the guilt of provoking to much crime by churlishness and monopoly; of which guilt it is said, "It were better for him that amill–stone were hanged about his neck, and he cast in the sea."

The grand seducer of the world is money, the recognition and token of merit; but nature strews her gifts broad–cast with indiscriminating hand, indifferently to all, good and bad, idle and industrious, "God makes his sun to shine on the evil and on the good ,and sendeth his rain to the just and to the unjust."

As the destiny of the elements is fixed in nature, no less is that of the faculties, each one has his talent or incapaciity fixed, that human efforts have never materially altered. Who ever gained in the effort to make a sluggard work? The industrious work for the idle and worthless; and from this their destiny there is no escape, they but tighten their bonds by resisting. Let them then bear the burden not blindly nor queruiously, but knowingly and in faith, for such is God's kingdom.

This matter being investigated in the light of charity, it will be found, that many are physically debarred from doing their share of social duty by disease, a constitutional languor or chronic lethargy, which the more able and active call laziness: to this I bear testimony. Others cannot work because never taught, but reared in aristocratic habits and with aistocratic ideas, a monomania, for which, in human jusiice, they are not answerable. Others though willing and able, are not allowed to work, being shut out by the competition of others, who though less capable can better ingratiate themselves. On others society sets a stigma, equivalent to exclusion from all humanity and employment. Others again, though idle in man's sight, are, with great human hindrance occupied in God's kingdom; whose good purposes some serve even as objects to draw forth charity and mercy. Finally, the creative energy has constituted individuals so that to some it is a torment to work, to others, to be still: the one class deserves praise for industry no more than the other blame for idleness: neither of them made themselves. Each one fills his place in God's system of nature, a system of compensations, a plan of distribution far better than any soul–corrupting, tormenting system of political economy that human churlishness and inconsistency have ever devised.

Bewildered by the conflict of classes just represented, some urging him to work, others hindering him, a poor wretch, to do right,

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would, if possible, sit down and wait till the parties can agree, else discard the whole crowd as demented. Yet those classes are potent elements of mundane society, whose word in such case is law, If liberty should obtain in any department of human regimen, it ought, by all means, in that of the duties, and no one denies that occupation is a duty. The ruling power may not impose nor tolerate any impediment to any duty; and if with all possible attention impediments still occur, the ruler as agent for the people is to blame; whether the wrong exist by his act, connivance, neglect, ignorance or the impracticability of the case, for no one may undertake what cannot be accomplished. But while monopoly exists duty, that is labor, cannot be free; for man is a portion of the elements, they are necessary to his existence; and the exclusive appropriation of any part of them so far enslaves him. All governments tacitly confess their incapacity to deal with this, the most important part, in every aspect of the whole art of political ethics, by turning it over to the fostering care of that sink of corruption, venality, the Babylonish whore, supply to demand. What a tender foster-mother! What a virtuous patroness! If they cannot manage this part, what other do they manage? The best answer to the question is in the degree of rationality exhibited in the foregoing statement, in treating a man like a beast hobbled, and then whipped ahead. Alas for human wisdom! Alas for mundane progrsss!

17. That the superior is servant of the inferior is clearly illustrated in the case of a child with its mother. Can any servitude be baser than that of a mother to her own child: yet she does all in faith and cheerfully. That the condition of the inferior is freer than that of the superior is seen in the case of a slave. The slave enjoys more physical, secial, and, I may say, mental freedom than is possible in any other condition. He is absolved from the galling chains that so often bind the family relation; from the misery of commercial obligations and litigious controversies he is free: from the daily annoyance of something to eat, drink and wear he is exempt. He is not chased about and made to flinch by the phantom reputation. He is outside of the control of law except for some very heinous crime. But to all those evils his master is liable. His condition then is better, superior to his master's, who in every case has to stand the brunt for him. Here likewise is an instance of duality or coalition of opposites.

18. That the sovereign is property of the subjects is quite clear in the Old-World Monarchies, especially the English. Yet wiseacres have from time to time contrived elaborate systems, full of fallacies, to make the sovereign, servant of the people; a predicate which, in the nature of things, always was and always must be; thereby performing a gratuitous task, but pregnant of delusion, and consequent final catastrophe.

It being admitted that where there is the most fear there is the greatest subjection, then the ruler is in far greater subjection than are the subjects; and the greater his power and despotism the more aggravated his fears; and the fears are both cause and consequence of despotism.

Of the many testimonies that Shakspear gives of the misery of greatness I have only room for the brief extract:

——————"while blest the lowly clown;
Uneasy lies the head that wears a crown."

There is a kind of greatness that founds its claims to respect and authority on incapacity to do any thing even for itself. This looks like the finishing touch of extreme refinenent. It is a forced coalition of opposites, a gaining of superiority by becoming inferior. Yet it is an eminently successful plan, for it exhibits nothing to be criticised; thereby giving additional proof how the great fear the people, and that the most successful rise by succumbing to that fear.

19. That the wise and good do suffer for and by the ignorant and the vicious is proved by history; which presents a long catalogue of martyrs in all systems, who perished in defence of humanity and truth. Grecian history especially is full of similar instances. From Aristides to Phocion I cannot call up a case of a wise or good man who did not suffer for and by his compatriots, and foremost among such stands Socrates. In the Christian system the instances are so numerous it is gratuitous to cite them, for pure Christianity is essentially self-sacrifice; of course I do not mean this spurious article, retainer of the beast, that hopes for its reward in this world. Even the prophets of God and of nature who have made useful discovery and improvement, have rarely escaped envy's fangs. If no worse is done to them, at least they are stigmatized as insane. However, some men, eminent in letters or for material improvement have escaped uninjured; but, as wiil be found in every case, they were protected under authority's wing and so belonged to The Beast.

And in God's justice it is quite right that goodness be so repaid, in order to perfect it. Goodness ceases to be the moment it is re-

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warded; but by trials and punishments its sincerity and faith are proved, and it is perfected. Every true follower of Christ must, take up his cross and follow him."

Not only these three decrees of God are chrystalline facts in the economy of God's kingdom, but every fixed trait of human nature, however obnoxious, every unmendable fault stands in the same category; all those stubborn facts against whieh reformers have been butting, to no purpose, ever since civilization began: for nature has her repulsive as well as her agreeable features, which must be eqnally allowed of in a true aud perfect system, for God and nature know of nothing that is not presentable. Nothing is so beautiful as truth, yet nothing is so horrible. Here is another case of duality.

20. In the fourth chapter of the Apocalypse four beasts are mentioned as surrounding the throne of God. These must denote holy principles, and must therefore be opposite in character to those here immediately following.

On turning to the 6th chapter of Zechariah we find four chariots with horses mentioned; and the prophet is informed by the angel that "they are the four spirits of the heavens, that go forth from standing before the Lord of all the earth." It is note-worthy that the Hebrew word used here to signify (earth) is not ADAM, denoting God's people, but ARETS, which rather signifies the World at large. The same spirits are spoken of in the 7th chapter of Daniel, as "striving upon the great sea and causing the four great beasts to come up out of the sea." That they are called winds in the English version of Daniel is of no importance, as in Hebrew (spirit) and (wind) are expressed by the same word.

The Lord of all the earth before whom these spirits stand must be the same as is mentioned in Paul's Epistle to the Ephesians as "the prince of the power of the air, the spirit that now worketh in the children of disobedience," who also, in the same connexion is said to be "in accord with the course of this world" He must also be the embodiment of the 'principalities and powers, the rulers of the darkness of this world, spiritual wickedness on high." and the latter phrase literally translated would be "the windiness of wickedness in the heavens." The same personage must be denoted by "the God of this world mentioned in the 4th chapter of the Second Epistle to the Corinthians, as "having blinded the minds of them that believe not." and by "the prince of this world;" spoken of in the 30th verse of the 14th chapter of John's gospel. He is also styled "the man of sin the son of perdition," spoken of in the Second Epistle to the Tessalonians or this passage applies rather better to the first beast of the Apocalypse. It imports but little to which of the two it is applied, as they acted in concert; the one being prince of the four spirits that blasted the four faculties of man; the other being chief of the seven demons and ten ungodly potencies by which mankind are governed their faculties being blasted. Daniel unites these two bands of spirits, representing the four winds or spirits as developing from the sea or gentile world the four beasts, which I have shown to correspond in features with the first beast of John's Apocalypse.

Therefore the prince of the winds and of the whole earth (arets)corresponds in character with the whore of Babylon, in that his band of spirits controlled and developed the elements of the Beast, and she, as related in the 17th chapter of the Apocalypse, rides on and controls the Beast. The prince of the powers of the air is therefore the same with or conformable to the whore. It is of no consequence that the one is masculine and the other feminine, for the whore is also said to be neutral, a great city, and we will see shortly that the prophet had a very strong reason for symbolizing the principle herein involved by the type of a mercenary woman.

I would notice here EN PASSANT that, in color, the horses in chariots of Zechariah correspond with those of the first four seals of the Apocalypse, with the unimportant difference that in both cases the color of the fourth horse is indefinite, the fourth chariot of Zechariah having "grizzled and bay horses," the fourth horse of the Apocalypse being of a "pale" color, or rather of a green or grassy color, which not belonging to the horse kind must denote an indefinite hue.

The "Lord of the whole earth" is also spoken of in the last verse of the 4th chapter of Zechariah, and in the 4th verse of the 11th chapter of the Apocalypse. In the passage of Zechariah here cited the Hebrew word for earth is (arets), which shows that in this case also God's people are not specially denoted. The two olive trees represented in these two passages, and which John speaks of as two witnesses, must denote the two testimonies of the Old Testament and of the New; and to this view antiquity agrees in this title (testament), for testament signifies a testimony delivered.

In the Old Testament when a person is represented as standing before a potentate, it is usually understood to be a subject or servant awaiting the will of the sovereign, bnt

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the Greek word (enopion) used here by John to signify (before) does not always denote compliance; it sometimes denotes opposition, as in the 21st verse, 16th chapter of Luke. Yet, as the saints were decreed to be subject for a season to the spirit that rules the world, for "the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope" and "he that letteth must let until he be taken away;" so the two witnesses stood before the spirit of evil, "the God of the whole earth," as Moses stood before Pharaoh, to await his bidding or even to rebuke.

The four winds or spirits were not always occupied in malignant operations; they were sometimes agents of grace, as in breathing life into the dry bones in the valley of vision, as related in the 37th chapter of Ezechiel. From this and from what is related of them in the 7th chapter of the Apocalypse it appears that having a prince of their own, they were yet under the control of the Supreme God, who committed to them and to Satan with his confederates for a season the control of human affairs: for mercy or for wrath these spirits were agents of God's purposes, for no special province was assigned them as there was to Satan. and he, as we are informed in Job, was even admitted to God's councils.

21. Corresponding to the two witnesses just spoken of are the two principles of human and divine wisdom, which though not distinctly laid down in God's word, can be sufficiently well traced in it and defined, and which are so important that I must introduce them here. The former is individual in its objects, and acts in all things for self, and for those who may favor itself: the latter is collective in its objects, and labors for its associates, for the church, for the world. The former gains its ends by what means it can. justifying the means by the end; by truth if it may, by falsehood if it must. It hesitates not to gain its ends by flattering the arrogant, by menacing the timid, by coercing the feeble, by dissembling and lying to the weak-minded; by worldly and material display, by the aid of worldly power, by taking advantage of mistakes, ambiguities and ignorances. The latter entrenches itself in justice and in the righteousness of its cause, and makes no calculation of results, those it commits to God. The former trusts in the ignorance, weakness and folly of mankind to attain its ends; the latter endeavors to draw out their good sense and reason by exhibiting the pure truth and dreads the subsequent reaction so much, as not to dare use any dissimulation. The former seeks in all its acts its own advancement; the latter seeks not itself in any thing, but in every thing only God's glory. The former considers it impolitic to bear any thing without resentment; the latter endures all things. The former risks nothing without a reward in view; the latter will not corrupt its virtues with a bribe. The former will endanger self for no one; the latter sacrifices itself for any and all. The former is almost universally respected and loved: the latter is in an equal degree despised, hated and persecuted. The former is justified by great success; the latter by his integrity only.

The former is the lesser light, and the elemental baptism of the great sea; the latter is the effulgence of the sun of righteousness, and the elemental baptism of heavenly waters, seal of the covenant of the Second Adam. The one directs his course by things as they are; the other by things as they ought to be. The one exacts the perfection of duties from others; the other is well satisfied if he fulfils his own. The one is conservative in principle but progressive in means; the other is progressive in principle but conservative in means. With the one the end is every thing; with the other the means is every thing; for with the Man of God the means is the end. The former accords better with the wisdom of the Old Testament; the latter is the spirit of the New. Yet universal humanity was not ignored by the former dispensation, for kindness to the stranger was enjoined if he was not under a curse. However, the great concern of the morality of the Old Testament was for the race, the House of Israel and its branches; to this every principle was made to give way. Yet in the universal brotherhood of the Christian system a portion of this clannish spirit still lingered even in the actions of Christ, who was not then insensible to some of the claims of nativity and family. Even on the cross he evinced much concern for his mother. Till much importuned he refused aid to the Samaritan woman.

The difference between the two dispensations was more in degree than in kind; for there is a continual progress in God's kingdom as in the affairs of men. The several dispensations may be as stations on the way but the progress between them is slow and gradual, and inverse to human progress. These two principles are, in human parlance best expressed by the terms expediency and moral courage. To any mundane mind the former appears as good sense and true wisdom: the latter has all the features of the most consummate folly. Yet the former is also as great folly as can be imagined, for

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no social being can, by any means or method live to himself; and all that one does in excess of his necessities is, of necessity, done for others; so that all his life is spent in to him fruitless efforts and in vainly evading his duty; and the homage that he acquires, the great object of all his efforts, is but the vapid breath of fools like himself, to whom he hereby submits himself, in accepting their judgment of him, however favorable, thereby conceding to them authority as his judges, and a right to censure and control all his words and actions; so that his much coveted honor is at last but a voluntary degradation. In order to be worshipped by men as a God he becomes their slave.

The doctrine and practice of such a person accord not, like the other's with the fatality of nature, which is much intensified by civilization; which fatality has bound all up in one bundle of destiny, to be blessed or unfortunate by the good or evil acts of others however remote; so likewise others reap like consequences from our acts: and in any case a part of the reflux of our acts good or evil reaches us personally "As we sow so we reap." "They that sow wind shall reap the whirlwind."

Yet I would not be understood as altogether condemning this worldly wisdom. No saint or martyr ever lived that was not compelled to employ it sometimes. Saint Paul confesses that he often usad it; and under the restraints and pressure of the God of this world to do otherwise is often impossible. To this unsurmountable influence Paul alludes when he says "when I would do good evil is present with me;" and this is "the body of death," alluding to the flesh in which he is entramelled, from which he prays to be delivered. Yet this worldly policy, however far removed from Godly rectitude, is recommended in places even by Christ, who advises his disciples to "make to themselves friends of the Mammon of unrighteousness" and again, recommending worldly fidelity he says, "If ye be not faithful in the unrighteous Mammon, who will confide unto you the true riches?" From the foregoing review we may understand how "the foolishness of God is wiser than men, and the weakness of God is stronger than men." and how "he taketh the wise in their own craftiness." The number four has other important relations of which more anon.

22. Under the number twelve come the twelve patriarchs of the twelve tribes of Israel, also the twelve apostles, and the twelve gates and twelve foundations of the Heavenly Jerusalem, and the twelve fruits ol the tree of life. Now fruits denote principles, especially virtuous principles, and in these several twelves are embodied figuratively the blessings enounced in the characters given to the twelve tribes by Moses in the 33d chapter of Deuteronomy. The double of this number, the four and twenty elders mentioned in the 4th chapter, twelve for either great dispensation, the Mosaic and the Christian, must have a similar signification.

23. In taking a review of the Apocalypse in detail I would observe that the book spoken of in the fifth chapter contained the foreordinating decrees of God regarding the whole world, including the church.

The horses of the first four seals correspond to those of the 6th chapter of Zechariah, and signify the four mundane spirits controlled by the "God of this world," of whom already in No. 20 ;,yet subject to the Supreme God; and they denote that the four faculties of man were to be made subject to mundane influences These four mundane spirits I take to be the same as are mentioned in the 13th verse, 16th chapter; "the kings of the earth and of the whole world" of the next verse, constituting the fourth principle or spirit, that of coercion, corresponding to the character of the fourth beast of Daniel; the four spirits then being, Ostentation, Detraction, Seduction, Coercion.

Of the four faculties of man spiritually denoted three are mentioned together in the First Epistle to the Tessalonians, 5th ch. 23d v. spirit, soul, body, to which for a fourth I would add the Word, "the light that lighteneth every man that cometh into the world." Tne fourth is supplied in the passage in which Christ exhorts to serve God with all the faculties; heart, mind, soul, strength. Here HEART stands for the fourth, God-derived affections, or motive; as David prays; "Lord give me a new heart and renew a right spirit." For, philosophically considered, man is composed of three elements; matter, life, mind; to which, by the abundant grace of God, is added a fourth element, motive; or its place is "empty, swept and garnished," for the reception of the vain spirits of the abyss, for as shown in No. 15 the worldly man has no motive.

Therefore, in scripture language, the four elements of man corresponding to those four spirits are heart, mind, soul, strength; or body, soul, spirit, word: in scientific language, matter, life, mind, motive. Conformable with the four spirits must be the four angels and four winds of the 7th chapter, and the four corners of the earth on which the angels stand must denote the four elements of

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man, especially of God's people; for the earth or ADAM is figurative title of the church as distinguished from the world. The cardinal points must also have reference to the elements of man's being. but the special relation of each to each is not yet revealed.

In the first chapter of Zechariah are mentioned "four horns which scattered Judah, Israel and Jerusalem;" which, as explained above denote the fonr evil mundane spirits of the Gentile world. To these immediately follow "four carpenters" to drive these out and repair their damage associates of Christ who was a carpenter; which four carpenters I take to be the four God-given elements of man's unsophisticated being.

To those elements of man his mental faculties, will, memory, understanding are analogous; and by that analogy they confirm the view above given; like them they admit a fourth, namely instinct, in the sense in which some use it of impulsive reason, even as Pope seems to use it in the extract;

"Say, where full Instinct is th' unerring guide
What pope or council can they need beside?
Reason, however able, cool at best,
Cares not for service, or but serves when press'd.
Stays till we call, and then not often near.
But honest Instinct comes a volunteer;
Sure never to o'ershoot, but just to hit;
While still too wide or short is human wit.
And Reason raise o'er Instinct as you can,
In this 'tis God directs, in that 'tis Man.

The analysis above given of this complicated matter cannot be far wrong, for the elements to be dealt with being very few, just so many, no more it is easy to exclude error by elimination. This band of three spirits augmented to four is analogous to the band of seven demons of the 13th and 17th chapters augmented to eight.

24. In these Revelations of John the earth and its elements are spoken of as divisible into three parts also into four. Conformably with the view just enounced the triparted earth denotes the ARETS or world at large, the peoples not included in the Adamic or Abrahamic covenant, on whom retributive vengeance is visited for their follies. So also when the fonr-parted earth or ADAM, that people whom God had furnished and accomplished with preferrtng grace is said in the 6th chapter, 8th v. to be given up to Death and Hell we are to understand that God has by severe trials sifted out the ungodly from among his own people.

The burden of the sixth chapter appears to be a symbolical picture of the moral decadence of the human race under the blasting influence of "the powers of the air," of Paul, of the "four spirits of the heavens," of Zechariah, already related in No. 20, which are identical with the horses of the first four seals; and the four beasts of Daniel operate in accord with them,for they are creatures of those spirits. This decadence and these trials were special as occurred in every church, individual as occurs to every person, especially to every Christian, and general as is read in the history of nations. The first two horses indicate the introduction among mankind of the reign of ambition and violence. The balances mentioned as being in the hand of the rider of the black horse would be better rendered (yoke), as denoting the subjugaton of both body and soul of man to Mammon, and to purely material influences, as of wheat, barley, oil and wine, and to venal sentiments as indicated by their prices. This enslavement of themind was soon followed by spiritual death ushered in by the rider of the pale horse. By this rider, Spiritual Death and his close attendant Hell or HADES, one of the four elements of man, his spirit or understanding was destroyed. This accords with the sentiment expressed by some, that the fall of man eventuated in the crazing of human intellect, so that a perfectly sane person has not existed since; and the corollary results that man's offences proceed rather from mental aberrations and imbecillities than from serious calculation.

25. I would here observe that in the scriptures two figururative terms occur, WATER and DEATH, that have each an ancipital meaning. The general spiritual meaning of water may perhaps be expressed in the term VITAL ELEMENT, Waters of the land or ADAM, as streams and fountains, and especially rain from heaven, the waters above the firmament, denote the God-given graces by which God's people are sustained, and by which trees, denoting recipients of grace, grow, and by which good fruits, the virtues and good acts of God's people, are filled and matured. But the sea denotes that element full of "the gall of bitterness," in which people of the world flourish in their way, the unfertilizing sea, equivalent to "the great deep," the TEHOUM or abyss, "the waters below the firmament."

In the spiritual phraseology of scripture death simply denotes a negation of life, of whatever kind. It usually denotes a negation of spiritual life, as when Paul says "to be carnally minded is death, but to be spiritually minded is life and peace;" but such an expression also occurs as "being dead unto sin." And in the Epistle to the Colossians 3d ch. Paul says; "For ye are dead, and your life is hid with Christ in God." In this sense

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als we are said to be "crucified unto the world and the world unto us;" and in this sense "we are buried with Christ in baptism;" for people are not buried unless they were first dead, and had a previous life in some sense. In this passage occurs a coalition of the two symbols (water) and (death): the carnal life is quenched out, and a spiritual life is resuscitated, both simultaneously, by spiritual waters.

26. As already said the four spirits above spoken of though usually malignant, are, in the 37th chapter of Ezechiel, called upon to furnish breath to animate the dry bones.

This is in accordance with the great principle of duality already referred to, by reason of which Christ and Antichrist subsist together in the church. So likewise it belongs to this band of spirits to blast and to reanimate.

In concluding the review of these triplets and quadruplets of principles I must not omit two more, the latter likely to awaken controversy, if noticed at all. The former is critical rather than doctrinal, and relates to three different aspects or conditions of the church alluded to by the writers of the New Testament. But one of these is distinguishable in our version, the (kingdom of heaven;) of the other two which in our version are both rendered (world); the Greek COSMOS appears to me to denote (the world enlightened by the church,) or if you please. (the church militant.) ÆON, the other Greek term for (world) is never used with any relation to the church, anb must therefore denote the world destitute of grace, though containing some scattered believers: for as will be shown, God has servants among the Gentiles also, as the infant Christ in Egypt.

The other is fourfold and relates to the four typical mothers of the Church, the first of whom is Sarai, mother of the household of faith, heirs of the promise made to Abraham. The second is Hagar the bondwoman, mother of the subjects of the law, to whom no promises of saving grace were given, but "who is in bondage with her children." To this mother David alludes when he says "I was born in iniquity, and in sin did my mother conceive me." also Paul when he says, "God separated me from my mother's womb and called me by his grace." The third is Mary the mother of Jesus; for in being mother of Christ, she is also of all believers; for Paul says "know ye not that ye are the body of Christ and members in particular;" and the same idea is expressed in several other places. This is the woman of the 12th chapter who fled for safety into the wilderness as likewise Mary with the infant Jesus was taken for safety into Egypt.

The fourth and last phase of the church is the Heavenly Jerusalem, which Paul says. "is the mother of us all." Then believers must have two mothers, the church below and the church above. This apparent absurdity is solved by the doctrine of regeneration; for one twice born may have two mothers. In assigning a prototype for the Heavenly Jerusalem I will have to shock many. I cannot find any woman to fit the position but Mary Magdalene. How shocking! A Magdalene bride of the Lamb! But Christ had made her a fit receptacle of every grace in "casting out of her seven devils." In love and good offices to Christ she was supereminent, and Jesus promised her a continuance in such occupations, for "that better part should not be taken from her;" also that wherever the gospel was preached she would be celebrated.

27. The opening of the fifth seal announces the persecution of the godly, sure to follow the subjection of mankind to evil principles. The opening of the sixth seal informs us that in the mind of man the greater lights of revelation and reason denoted by the sun and moon were obliterated or defaced by guilt of blood. The same spiritual calamities in an aggravated form are indicated in the departure of heaven the throne of God and the source of light and holiness, and in the stars falling, angels of the lesser moral lights. The rest of the chapter shows the horrors of a guilty conscience, and the forebodings of the tribulations that commence when the trumpets sound.

In the seventh chapter we are informed that the mundane spirits were prohibited, for a season, from hurting the earth or the sea, the church or the world, "till the servants of God were sealed. God must therefore have some servants in the Gentile world, else there would be no need of the latter part of the prohibition; and the marking of God's servants that the angel of judgment may pass them by, shows that the godly are maintained in a safe condition by special favor of God: they are thus marked as objects of special grace and faculty given to fortify them against the severe trials about to ensue on the sounding of the trumpets.

28. With the opening of the seventh seal we are informed that the first measure of the decadence of mankind, and of the probation of the saints was accomplished, and there was a pause of half an hour introductory to the second measure.

By the opening of the first four seals the four faculties of Man were subjugated, and

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the God-given faculty Word or Motive was ruined; and therewith the Mind was injured here, by the sounding of the first four trumpets the remaining three are ruined. The burning mountain representing Sinai or God's wrath, and the falling of the star denote severally the threatenings of God's injustice and the promulgation of the law, by which many were condemned and became spiritually dead, as Paul says of himself, "I was alive without the law once, but when the commandment came sin revived and I died."

29. The falling of a star to the earth on the sounding of the fifth angel denotes the introduction into human nature of another code or principle, one of its lesser or inferior lights: for in the last verse of the first chapter we are informed that a star is an angel; which angel or messenger, by a common figure of speech, is made to stand for the message he conveys. This personage, and his fall into the pit are spoken of by Isaiah in the 14th chapter, wherein he is called Lucifer, and no doubt he is the personage styled Dragon or Devil, in the 12th chapter of the Apocalypse. The nature of his message was of accusation and dissension, for he is in this same chapter styled "accuser of the brethern." The key of the abyss, in Hebrew TEHOUM, was given to this personage here styled a star: the abyss denoting "the great deep; the waters below the firmament;" the element identical with "the great sea," in which ungodly people of the world flourish.

This graceless vacuity in man's nature, styled the abyss or TEHOUM, destitute of usable, spiritual water, is in one of the Psalms styled "the pit and the miry clay;" by Zechariah, 9th ch. 11th v. as a "pit wherein is no water;" by Jeremiah, 2d ch. 13th v. as "broken cisterns that can hold no water;" and Peter, in the Second Epistle, 2d ch. 17th v. styles its inmates "wells without water."

That mankind were originally in this condition, or in an intermediate one, of the earth, earthy, we may know, as "God had not caused it to rain upon the earth," when he made man, "but there went up a mist from the earth, and watered the whole face of the ground." The dust then of which man was formed was not tempered with heavenly spiritual waters from above the firmament, but was imbued with a congenial emanation from its own substance, the earth. Therefore man was originally, in his creation, imbued with his own native principles or spirit; for from the 38th and 39th verses of the 7th chapter of John's Gospel we learn that water denotes spirit. Also from the first Epistle of John, 5th ch. 8th v. we may learn that heavenly water of God's giving is equivalent to the spirit and saving power of God.

The message or doctrine of this star, angel or lesser light, though pregnant with evil, was suited to the little intellectual and moral advancement of the inmates of the abyss, and of those within its influence, and was a severe trial to the virtue of all; from the evil effects of which trial, the people of God, denoted by the "green" vegetation of the earth and by "trees," were exempt. To those who already had living grace further grace to perserve was given, being sustained in their verdure by spiritual waters.

To this angel fraught with evil full authority over the abyss, that it is the unregenerate heart or the world, was given with the key. His operations with the abyss of the worldly element caused an obscuration of whatever moral light mankind had: "the sun and the air were darkened with the smoke" that issued from the abyss, when he opened it.

I have not space to detail the history of the locusts that came out of the smoke; but mankind were to be afflicted with their tormenting stings for five months; that is, figuratively interpreted, for 150 years, or for four generations and a half. In the decalogue the vengeance of God is denounced against "them that hate him, to the third and fourth generation," that is, for three generations and a half, which added to the current generation give four generations and a half, which, at three generations to a century, the usual rate of computation, gives a century and a half; 150 years or five prophetical months.

30. By the sounding of the sixth angel is announced a further continuation of the process of tribulation and decadence of the human race; but I must rectify the translation in two points, which though apparently trivial affect the sense much. In the fourteenth verse, where the English version says (in the great river Euphrates), the word (at) ought to be substituted for (in); and in the fifteenth verse the definite article ought to be used. It ought to read: (for the hour and day and month and year;) meaning that this tribulation was to commence at a certain precise time. The four angels denote four destroying spirits, whose office it is to exert an evil influence over the four faculties of man. These angels are previously mentioned in the 7th chapter as having the control of the four winds or worldly spirits.

The Euphrates was, on the East side, the

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boundary of the Holy Land, the side on which usually the enemies of God's people, the Heathen, invaded the land. Therefore the loosing of these angels indicates that God's people were to be overrun by every kind of Heathenism; and accordingly, simultaneous with the loosing of the angels, an invasion took place of an immense army of cavalry, 200 millions strong.

By this we are to understand that an innumerable multitude of Heathenish practices and maxims, or "Gentile," worldly cares for "What shall we eat? What shall we drink? and Wherewithal shall we be clothed?" jealousies, ambitions, invaded not only the outside world, but the church.

If we take into account the vast number and perpetual changes of the frivolities of fashion, the multiplicity of tricks of political chicanery, the infinite pains and expedients of moral and religious duplicity, the incessant care and vigilance of competition in business, and the many dodges to make a penny, the ceaseless attention, servility and hectoring necessary for to retain rank and power, the variety of quirks and shifts to evade and pervert law, the many expedients to protect property or to plunder it; all these tried in every shape, for a life-time, by all mankind, all these ungodly efforts being put together it will be no exaggeration to state their number at 200 millions, or any number not exceeding that of the whole human race by a hundred times.

As is shown in No. 20, horses, in scriptural symbols denote spirits, and in the present case, of course, evil spirits. Beset by so great a host of tempting demons well might it be said that "the thoughts of the heart of man were only evil continually." In the smoke of the abyss was fulfilled the first of three woes denounced against Man, by "an angel flying through the midst of heaven," as related at the end of the 8th chapter.

31. In the tenth chapter the prophetic period is introduced when human decadence and folly having reached their utmost possible limit, repentance and amendment must follow. The cloud is a testimony of God's presence with his mesenger: the rainbow denotes a covenant of reconciliation, the sun denotes the divine truth of the message, and the pillars of fire its trying and purifying office. The message of the prophecy was double, one part to the Gentiles denoted by the sea, the other to the Hebrews denoted by the earth. The seven thunders denote the seven principles of holiness conveyed in the prophecies.

Here follows a capital error in the translation, that is even palpable, for it breaks the continuity of the sense. The English version has it that, in the sixth verse, the angel swears that "time shall be no longer;" but the more rational, and likewise more trivial meaning of the passage is, that "the time shal not be yet;" and so Bishop Newton renders it; and the drift of the whole passage is this. John was forbidden to write down, and thereby declare explicitly, God's purposes as contained in the voices of the seven thunders, to avoid anticipation of them; and the angel declares the reason in the 7th verse; for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets" (and then will the utterances of the thunders be manifested.) By this we may understand that the utterances of God's word are sometimes designedly obscure, to be expounded in due time.

The reception of the charge of prophecy was sweet to the prophet's first apprehension' but bitter in its consequences; and so God's gifts always are. As to Christ so also to his brethren, the cross still accompanies the crown, and the crown too has its thorns.

32. In the 11th chapter the promulgation of the Christian code is indicated by a reed like a rod or sceptre. This code was to be incumbent on the invisible church and special people of God, denoted by "the temple of God, and the altar, and them that worship therein;" but the environs of the temple, though sanctified to God, were to be left extern to this rule; the Holy City, the visible church was also to be left in the same predicament; and the Gentiles, and Gentile laws and customs were to domineer over God's people for a certain limited period: even as the Antichrist, embodied in the Little Horn of Daniel, "made war with the saints and prevailed against them," and they are given into his hands" for the same limited period: and the same is said of the first beast of the 13th chapter of this book.

33. I have already stated that the two olive trees and two candlesticks relate to the two dispensations, the Mosaic and the Christian. Zechariah, in the fourth chapter, speaks of them in terms nearly the same. The beast of the 7th verse of the 11th chapter must be the Apollyon, of the 9th chapter; "the angel of the bottomless pit," which according to the 7th and 8th verses of the 17th chapter, is identical with the first beast of the 13th chapter, confederate and vicegerent of the Dragon or Devil.

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Sodom and Egypt denote the sinful Gentile world; they cannot mean those plrces literally, for they are more than a hundred miles apart; the one did not then exist, and the other is not a city, and Our Lord was crucified at or in neither of them. In this passage, from the 7th to the 12th verses inclusive the tenses past and future are used indiscriminately. this is a Hebraism, a grammatical anomaly common in this book. The period of three days and a half and other periods I must reserve for consideration elsewhere.

In the 15th verse the introduction of the Christian Dispensation is announced. Herewith the completion of the second plane of purgatorial probation of human nature is also announced in the ending of the second woe; the third woe being simultaneous in its inception with the sounding of the seventh trumpet, and both being fraught with the third stage or plane of human probation. beginning with the Christian Dispensation, even as the seventh seal was fraught with the seven trumpets, this woe or probation lasting till the last vial of God's wrath is exhausted.

34. In the 12th Chapter the Christian Church is introduced to our notice under the figure of "a woman, clothed with the sun," that is, with the greater light of revelation from God; having under her feet and subject to her, as well as supporting her, the moon, the lesser light of reason and nature. She was crowned with all the glories of godliness comprised in the characters given by Moses to the twelve tribes, in the 33d chapter of Deuteronomy. The child of which the woman was about to be delivered is the perfect Christian; for Paul, in the 12th chapter of Romans, 5th verse, teaches that "we being many are one body in Christ." The same idea is expressed in the first chapter of the Epistle to the Colossians, 18th and 24th verses. All the epistolary writers of the New Testament call their converts children, and Paul speaks figuratively even of having begotten them. Therefore, "the man child." of which this woman, the Church, was delivered is figuratively, the whole body of Christian believers, with Christ as head.

The lesser moral lights of expediency, suspicion and obedience to mere human influence, denoted by the stars, and which, as being also one third of the stars, are symbolized by one of the infernal trinity, and by one of the three unclean spirits, were, with Satan, cast out of heaven, as no longer needed in the new dispensation of the Kingdom of Heaven, and Satan himself, "the accuser of the brethren," father of the Spirit of Detraction, Attorney General in the Old Dispensation, was ejected from his office, as in the new Dispensation of mercy, in the Kingdom of Heaven, no more accusation was to be recieved, "no charge was to be brought any more against God's elect, for God himself justified," and Satan would no more present himself before the Lord among the sons of God.

The woman personifying the church fled from the persecutions of the Dragon or Devil into the wilderness, and so the Church of God's true believers always has been an outcast, excluded from all worldly comforts and respect, as it was with the Apostles also in their day, as Paul declares in the 4th chapter of the First Epistle to the Corinthians, from 9th verse to 13th inclusive.

35. The 14th chapter contains an account of jubilations in the Church on account of the great salvation wrought by God; also of the judgments of God against those who traitorously sold themselves to the beast for earthly gain and honor, receiving his brand on their persons. The place of their torment cannot well be understood to be the Heathen Hell of Tradition; for the tormenting was to be done "in the presence of the holy angels and of the Lamb, whose presence in hell would be something quite foreign to the text of tradition.

In the Greek language, in which the Apocalypse was originally written, the word rendered (brimstone) here, also signifies (divine): and the Greeks used the fumes of sulphur to purify vessels for sacred uses as Homer testifies in the Iliad; and even now it is used by some to purify casks previous to the reception of wine. On this question the Old Testament is silent; but negative testimony is of little value; and granting that the Hebrews knew not this property of the mineral; their ignorance would not deprive it of its essential virtues; and whatever being designed this system of symbols, he certainly was ignorant of nothing. The other property of sulphur, its bleaching effects on garments and textile fabrics is even more familiar, and is equally symbolical of moral purity, as is declared in the 3d and 7th chapters and in other places, whiteness denoting purity.

The torment by fire has a like figurative meaning, for the prophets speak of tribulation of God's people as a fire, that should burn out "all the dross and all the tin," and leave nothing but the "pure gold..'

To saint and ungodly alike according to

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their guilt, tribulation and fiery trial is applied: in the former there is a residue preserved, the essence imbued with a heavenly baptism of divine grace, the pure gold: in the latter, whose essence is of the abyss only, nothing is left.

The personage reaping with a sickle denotes the establishment of the kingdom of God in righteousness, for fruits of the earth denote good works. The treading of the winepress also denotes the consummation of the wickedness of the world, for blood and bloody colors denote guilt. Here we see the virtues and guilt of man both consummated, as being fully ripe.

36. In the 15th chapter the sea of glass denotes the completion of the probation and purification of sublunary things: for glass is the last result of chemical decomposition and trial of metals by fire. All metals but the precious are reduced at the last, by the extreme action of fire to a glaze or glass. All who had escaped the contamination of the empire of the beast, and had not sold themselves to be his slaves, being proof to all the fires of temptation, terror and persecution, stood upon this sea of glass, having both it and the fire which had not power to harm them, under their feet and subject to them.

Here comes in a miracle of divine grace. The usual and destined position of the good and wise is beneath the wicked and the foolish; as the position of metal in the furnace is under the fire and slag; but here the purified metal, the people of God, are above the fire and glass. Therefore, in the restoration of all things, the people of God will be placed in the position that in justice belongs to them, not by any effort of theirs; by a miracle, though the process is plain enough, even as only a miracle could make the gold float upon the slag.

37. In the pouring out of the seven vials there is nothing but what is sufficiently obvious, except that in the "pouring out of the 6th vial on the river Euphrates, to dry up the water, that the kings of the East might pass over," this is the last step in the process of trial of God's people, and of decadence and punishment of the wicked; and denotes the giving up of the church to the complete influence of Heathenism; for the Holy Land, a figure of the church, is bounded on the East by the Euphrates, over which the Heathen nations, the Assyrians and Chaldeans used to pass, violating the Holy City and the temple, and leading the people away captive.

With the pouring out of the seventh vial we are informed that the third and last plane of preparation of the Church and perfect individual Christian is completed, "a great voice out of the temple of heaven from the throne says, (It is done)."

38. The Woman of the 17th chapter is mentioned therein as being seated on the first beast of the 13th chapter, and we are further informed in the first and fifteenth verses, that the beast that carries her is waters, and that "the waters are peoples and multitudes and nations and tongues," the GOIM or Gentiles of the Old Testament. Therefore the beast is of the same nature as the element from which he arose, the sea, which is many waters, the TEHOUM or abyss, the waters below the firmament.

From the account given of this woman in the 18th chapter it appears that she possessed quite a commercial character: yet she is different from Commercial Power, one of the seven heads of the beast enumerated in No.4, for she ruled all the elementary principles by which human society is governed: as we are told in the last verse of the 17th chapter, that "she reigns over the kings of the earth." The principle involved in this figure may be expressed in the terms Mercenary Spirit, Mammon, Venality, the Philosophy of Adam Smith. This principle is called a whore, because Mammon or Venality sells its love; and will condescend to any baseness whatever to compass a gainful end, the success and gain being supposed to sanctify the transaction, even with the blessing of God, and to be an item in "the stern logic of facts." Moreover, the prophets frequently reproach the Israelites with going a whoring after idols. Now, as "Covetousness is idolatry;" as the Apostle affirms: then Venality, which is but a form of Covetousness or Avarice, is idolatry; and the pursuit of Venlity or of its objects is whoredom.

This principle "reigns over the kings of the earth;" that is over the elementary principles of human society; for Mammon rules the ÆON, world, universally and particularly: there is no department of life, neither of Church, State or private life, from which Mammon or mercenary end is excluded. For Mammon we are compelled to live, by Mammon we come into the world, and for Mammon we die.

This corrupting principle is to rule the world in all departments till the Armegeddon has been proclaimed, after which "great Babylon comes into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

39. In the ninth verse of the 17th Chapter the seven heads of the beast are said to be seven mountains. Now, in scripture language a hill or mountain denotes security, dignity and authority. God,s temple

was built on the Hill of Zion. It is very natural that a high place should serve as a figure of eminence in any respect in the church or in the world; as a hill is a higher portion or eminence of the earth. ADAM or ARETS. In the verse next following the heads are said to be kings also; the word THERE in this verse ought to be THEY: and so I find it rendered in all translations that I have examined except the common English version. Here then the same principles are pourtrayed by three different figures, heads, hills and kings, all denoting pre-eminence in some way.

Of these principles or potencies we are informed that five are fallen, that is, were snbjugated by the Imperial Power at Rome, representing the head, Despotic Power: of the remaining two, "one is," by which we may understand that the imperial power was in John,s time established. The other, that is Military Power, had hitherto been subordinate to the imperial, and had confederated its influence with the prostrated power of the Patricians; but by and after the sale of the empire to Didius, A. D. 201, they assnmed a coordinate power with the imperial, without consulting any authority but their own. Their authority as a separate power was therefore of but short duration, as, after the division of the empire and the adoption of Christianity by the Imperial authority, we find the Military exerting but little influence as a body: the period of their power cannot well be estimated at more than a century and a half.

The ten kings or principles represented by the ten horns are said " not to have received a kingdom as yet," because the church had not yet imbibed enuogh of the morality and political maxims of Græco–Romanism to cast off the principles of pure Christianity and become a renegade and rebel to the law of God. Its rebellion was however soon consummated by the secularizing of the church in its adoption by the state; and the same state of rebellion continues now, for all the approved moral principles of the world, and which are claimed to be Christian, are neither of Jewish nor Christian origin, but are vices derived from Græco-Romanism. Some of these the reputed churches teach, and they wink at others.

Herein truly is verified "the patch of new cloth on an old garment, the rent has been made worse," for I am confident that the moral faith and feeling of Christendom is, through the greater influence of venality and materialism, inferior to that of ancient Greece or Rome.

With the beast these ten ruling potencies were to recieve power for one and the same space of time, for in the sense of TIME, the word here translated HOUR is used in several places in the New Testament. The word ONE also occurs in the next verse, where it is evidently equivalent to THE SAME.

40. The mercenary woman then, otherwise pourtrayed as the great luxurious and commercial city, Babylon, whose principle I have concluded is best conveyed to the mind by Mammon or Venality rides and rules the Beast, partner and Vicegerent of the Dragon or Satan, and of course rules his subordinate parts, the seven heads or potential parts and principles into which human institutions are divisible, also the horns or principles of sin, which are in conflict with the ten holy commandments of God.

And what part of human institutions is there that is not controlled by Mammon? The existence of any other than mercenary motives is forbidden by human institutions; and every act and word, to be sensible and proper is supposed to be a quid pro quo, for money, or for something real or ideal for which money is spent, No scope is allowed for the instinctive impulsiveness of the heart; "the word made flesh," the idiotism of the Greeks. Any thing of that kind is ostracised as extremely improper. Every thing is estimated according to its capacity to PAY; and no place is left for th action of Christian benevolence.

Human institutions ignore the existence of benevolence. Now to ignore one's existence is, in the slang of the world, (to cut his acquaintance;) tacitly to forbid his presence. To have no place for one, neither in bed nor at board, is to forbid him from the house. In fact, human institutions afford much more opportunity for malice and crime than for good acts. Even in providing against crime they provide for the criminal. It has even come to that, that good acts are treated with contempt: "Proffered service stinks."

Therefore, this mercenary woman, personification of Mammon, forbids the existence of Christian Charity in the world; if the like occurs sometimes, it is looked upon as an eccentric and is treated as a fool.

Then if Charity is forbidden so is faith; for faith is verified by good works only: and if faith is excluded, so are the other six Christian virtues, for "whatsoever is not of faith is sin." Even in publishing this treatise I am hindered and enslaved by Mammon, without whose permission and aid it cannot go forth to the world; in so much that if I was not myself a practical compositor and set it up with my own hands,

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it would never see the light, and the ARMAGEDDON would not in this century be divulged. Yet I sought aid from several but found none; all appeared to regard it as a Mammonic enterprise or as a folly; even as a gift and with money it was rejected; none "came up to the help of the Lord against the mighty." Therefore shall this revelation profit the world, (æ on), naught, for "as man sows so shall he reap;" and "where one's treasure is there will his heart be also."

The decoration, tinsel, laudation and ventilation necessary to bring a book into public notice, have about them so much of the harlotry of Mammon as to awaken suspicion in many minds; so that a work, though meritorious, is apt to be condemned in advance as a swindle. Yet such is the maudlin inconsistency of the refined human mind that a work is even more rejected if it has not those exterior surroundings; it is thought unworthy of any notice if it carries not with it evidence of previous favorable notice in the endorsement of capital and in the accepted stamp of authority, the mark of the beast. Thus the wiseacres of the world, in the very act of judging, confess their incapacity to judge. Not so before the glorious art of printing was invented; then an author had nothing to do but to write: he had not to adopt the very un-Castalian virtue of niggardly saving to meet the expense of publication, to worship the capitalist and endure his stupid criticisms, that he might graciously grant the work admission to the public eye; neither had he to pay some venal journalist to lie for him.

Human legislators, in their eager devotion to material good, utterly neglect the spiritual and mental; they leave them indeed to the patronage of competition and of Mammon; a patronage by which they are polluted, and (for any good purpose,) ruined; the best, meantime, being lost.

True, an excuse is at hand, (being servants of the people they do its will, no more.) but no human obligation, and much less a venal one, can discharge from the higher claims of truth and reason. He that cannot or will not do all that is right may not accept the office. The dogmatizing of the mind in public schools is no exception to this.

41. Mammon perverts the best traits of human nature. Where shall friendship be found that is not vitalized by pecuniary interest? or by aristocratic security of respect ability? and that too is worth money. It is a current maxim that "there is no friendship in trade," and if there is no friendship there can be no charity, for charity is universal friendship. Mammon robs the poor and gives to the rich; it produces necessities that it may gain riches and honor in administering to them when they pinch severely.

Where there is least need it is the most generous, and where there is most need it is the most unrelentingly uncharitable; neither is it possible that it should be otherwise, in conformity with the principles of Adam Smith's philosophy, which the philosophers of the day accept as natural laws; but it would be a singular nature indeed that would palm more on those who already have too much, and because they have so much; and at the same moment would deny to those who are perishing for want, because they are in want. But all this injustice and folly comes from the acceptance and use of the record of merit, money. Man, a poor creature, can have no merit, and it is robbing God for him to assume it. Man deserves nothing by being what he was made to be, nor is any credit due to him for doing what he was made to do. It takes all sorts of people to make up the world, and all are made by the same God. For some of these people it is as hard to be still as it is for others to work. Each has his station appointed in the order of Providence. The industrious and careful provides for the vicious and the incapable. This he does unconsciously and without intention; and in any case he aggravates the burden by reluctance, and loses all the reward that ultimately comes to God's faithful stewards.

So the cruel empire of Mammon is established in the world by this robbery of God in the assumption of merit, and by the lie which that assumption asserts.

The theory of Mammon is absurd and unnatural; it makes individuals' action, that ought always to be impulsive and imperative, to be contingent on the uncertain action of others; it makes one draw from the vague and inscrutable future that wisdom which is justly deducible only from the palpable present. Attending this evil spirit Mammon I find a larger brood of demoniacal influences than attend any other human motive.

Political Economists define man to be a bargaining animal; they say, and with truth, that man is the only animal that exchanges, buys or bargains; consequently other animals know nothing of the very interesting experiences of debtor and creditor. How vastly inferior! Yet, emboldened by the example of Christ I hesitate not to adduce the better habits of beasts as ample proof of the immorality of this strictly hu-

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man practice, especially attended by the very interesting, but inhuman human details of suit, distraint and incarceration. In matters collateral to this, as in providing for bodily uses and necessities, Christ admonishes us to follow the mode of inferior animals; and if their example is authoritative in this matter it must be in the other.

Let it be understood that the foregoing strictures are applied to principles, not persons, and such is the drift of the whole book of the Apocalypse, which is an exhibit of the various principles that pervert, try, punish or preserve the human race individually. In all ages, in all stages of human society there have been examples of great virtue that ill example could not spoil, and now, outside of their caste and business many are very humane; and the great difficulty with such is to get outside; and none are more so than merchants, who of all are the most directly under the influence of Mammon. Likewise there have always been a few of rare intelligence, who never could be deceived by the false principles of the world. They need but little light who already have the light of the Word bright within them.

It is for the lower strata of human kind that the Armageddon is apropos; for those who have little natural intelligence or weak instinctive impulses; it is they that must be informed and reformed in mind, else no progress is made; for they are the fundamental base of the social fabric: and the chief and vastly the most difficult part of the process is negative, not of direct instruction, but an unteaching of traditional maxims and sophisms insensibly imbibed by mutual association. Human arrangements coming in, nature steps out; then if the natural mind be the healthy mind the cultivated must be insane, so far as it has extra-natural ideas.

The casual distribution of property protected by law puts it in the hands of persons who incapable of guiding the masses or benefiting them, become by turns their slaves or oppressors. Such persons, to fill in some degree the exaggerated expectations of the gaping crowd, per force put on airs of importance and surround themselves with material display, as having neither virtues nor talents to show, and if they had the showing would ruin them. What mental advancement can be expected of people to whom is daily exhibited the high trust of large property confided to arrant stupidity, and the kingship of landed estate conferred on avarice and oppression. Feeling instinctively that to such positions and their occupants respect is due, and far more than to the degraded subjects of the ballot; finding in the persons nothing to revere, they are, in a measure, compelled to devote their worship exclusively to the material accompaniments of the position. Here is one instance among many of the spiritually ruinous results of the most approved human management.

42. Mammon seeks a reward in property, power or respect for every act it does; but acts rewarded have no virtue in them; much rather they are criminal if done with calculation of reward, for venality is the spirit of treason. There are various degrees of virtue; that will stand highest which has persevered in doing good, hindrances, contempt and persecution notwithstanding; in fact it is double virtue; for beside the good act done or attempted, endurance of the wrong is another good act: for according to a law that rules in dual principles, (the patient endurance of a wrong is equivalent to the doing of a good act.) The second degree abstains from evil, and does good when favorable opportunity offers; but discreetly avoids any act or word however just, that may shock the nerves or prejudices of the public. The middle class is of such as have no firmness nor character of their own, but float with the current of public opinion, and like Atticus, are desirous of suiting all sides. To this class belong a vast multitude, the negatively moral, who try to flatter themselves that they are very good in doing no harm. But negative morality is a delusion. When the Christian duties, calls of charity or mercy are neglected, though no hand be seen extended to do wrong, yet there is within a will restraining the impulses of sympathy, and that too is an act, as real as the most palpable, unseen, it may be, to man, but visible to God. "To him that knoweth to do good and doeth it not, to him it is sin." This mode of attaining righteousness has at least the merit of originality, for it undertakes to accomplish the most difficult of all tasks by doing nothing. It discards the accepted theoretic methods. To justification by works it can make little pretension; yet its course so full of distrust accords very ill with faith, which is impulsive and earnest; and which in this case totally lacks its crowning proof, obedience: yet this flimsiest of all pretences passes with the world ar better than the genuine article.

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The next class is of such as look for payment in some way for all they do, even for the word out of their mouth, and among the various kinds of payment it accepts, spite and revenge must not be omitted, for in the ariihmetic of some minds, damage to another is estimated as gain to themselves. The lowest grade of all is of such as do evil for pay. As the first degree was doubly virtuous, by parity of reason this must be doubly guilty; yet it is accepted by the world as a great virtue. What shall be said of the hired myrmidons of oppression, who for pay strip the poor, starve them, and hurry them to prison? What shall we say of the hired assassins who for pay slay their fellow-men, and apply as a salve to their conscience the delusions of the false prophet and the sophisms and incantations of the beast, by which they were inducted into the trade, secret and mystery of legalized murder? And what will God say to those heroes, idols of the unthinking masses, who, for the sake of the power to do evil, and for the vapid breath of the multitude, demonlike, and with calculation, scatter death, orphanage and widowhood broadcast over the land; and make liberty, justice and mercy their plea, clasming God's authority for their acts Yct they are slaves to a demon that makes its will, tradition, or military necessity, ample justification for whatever falsehood or enormity it may have to perpetrate. If the first degree possesses double virtue, by parity of reasoning, these must be doubly guilty. Yet such men are held up as patterns for youth to emulate; are deemed the most worthy of every trust and honor, and such are the heroes and demigods that the masses still worship. Alas for human advancement?

43. Further, we are told that "the ten horns will hate the whore," and commit acts of hostility against her. This is as might be expected. The elements of wickedness are always at varience among themselves, and the tools that selfishness uses to gain its ends, are always ready to turn on it wheu opportunity offers, in revenge for the very crimes they have been led to commit, Besides, that venality which is neither bound dy principle nor affection, but always sells itself to the highest bidder, whoever he may be, embodying thereby the principle of the whore, is hated by all parties, and is often severely punished. and is denounced as treason, bribery, corruption, bargain and sale.

Bargain and sale must be corrupting, else they would not be thus denounced, fitfully though it be. From certain departments of human affairs they are excluded, and probably always were from some. Wives are not now bought; children are not sold; fortune-hunting is despised; and now any traffic in human beings is forbidden by law: compensation for blood is not received. Confessedly then some parts of human affairs are too holy for the touch of venality: but why not the whole? for all principles are coextensive with their sphere. Even quantitatively, and according to the exact mathematical, material criterion of economists it is absurd. That all-grabbing selfishness which is a necessary element of mundane society is by no means conducive to the "wealth of nations." Care and labor are vastly enhanced to each individual; losses from wear, weather and waste are multiplied; the great joys of life, ease and social enjoyment are altogether sacrificed. Thus the egotist in efforts to fix for himself a godship and a heaven on earth creates for himself a hell.

Egotism is in truth the only sin of which man is guilty: apart from this all his acts are justifiable as being done in pursuit of right and justice; but egotism blackens the brightest talents and befouls the most godlike virtues. This is the essence of unbelief, the bitter of the great sea, of the abyss, the great deep, the waters below the firmament.

44. The scheme of God's decrees delineated in the preceding pages was to attain its consummation in a certain period. In the sixth verse of the 12th chapter we are told that the woman was to abide in the wilderness, one thousand two hundred and sixty days; in the 14th verse this same period is expressed as "a time and times and half a time," the period mentioned in the 25th verse 7th chapter of Daniel; that is three times and a half; for as any student of the Hebrew scriptures knows, the word (times) means (two times;) for, in Hebrew, a plural noun without a numeral annexed signifies (two.) The 1260 days, divided by 360, the number of days in twelve lunar months, gives three lunar years and a half.

If further proof be required to show that (a time) here means (a year), the abasement and mental alienation of Nebuchadnezar for (seven times), as related in the fourth chapter of Daniel, will corroborate this view; for in this case, (a time) cannot reasonably be supposed to mean any thing bnt a year; and in English there exists a parallel in the ambiguous mean-

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ing of the word (season), which signifies an indefinite portion, more or less, of a year. We would understand it clearly to mean seven years, if in the English version we were informed that the insanity of Nebuchadnezar lasted seven seasons; and so it might be rendered without any violence to the Hebrew. The Hebrews computed time by lunar months: how they intercalated the days necessary to fill the rerulting error does not appear in any part of the bible.

As we are informed in the 3d verse of the 11th chapter, for the same number of days the two witnesses, the law and the gospel. were to prophesy; and for an equivalent term in months, or "forty and two months," as is mentioned in the fifth verse of the 13th chapter, the beast was to retain his authority. We may fairly understand then that the period of prophesying, of the two witnesses, of the "nourishing of the woman in the wilderness," and of the dominion and operations of the beast, are the same and eotemporaneous.

45. I hope I will be pardoned if I confess some misgivings on approaching that part of my theme which relates to the locating of this period, as it is the rock on which many commentators have split; however I feel exonerated in adhering to the text of scripture and authentic history. No one need feel excited nor alarmed; I am not going to end this mundane sphere on any set day, nor to call upon any to prepare themselves ascension robes.

In the 4th chapter of Ezekiel, 5th and 6th verses, in the penance put on the prophet for the sins of Israel and Judah, a day is taken for a year. In the ninth chapter of Daniel, 24th and following verses, seventy weeks are stated as the period to elapse before the coming of the Messiah, and the subsequent ruin of Jerusalem. Seventy weeks make 490 days, which taken to denote so many yoars, give the period elapsed between the restoration of Jerusalem and its destruction after Christ; which accords with approved chronologies. According to this mode of solution the 1260 days are so many years. I have preferred to set the commencement of this period cotemporaneous with the consummated union of ecclesiastical with temporal authority when Charlemagne was crowned by the pope; on which occasion the pope was established by Charlemagne as temporal sovereign of the three principalities. This occurred in the middle of the eighth century. According to this computation, the reign of the Antichrist and of his confederates is to cease about the two thousandth year of the Christian era. and six thousandth of the creation, according to the literal record: and this view accords with the theory of St. Barnabas, and with the opinion of divines in the time of Constantine. as may be read in a note to Gibbon's history.

The three days and a half, mentioned in the 9th verse of the 11th chapter, that the dead bodies of the two wifnesses were to lie in the street of the great city, according to the above mode of solution, denote the three years and a half of Christ's ministration, during which both law and gospel were set at nought by the mundane powers. The other three days and a half necessary to make up the odd week of the seventy prophesied in the ninth chapter of Daniel, are snpplied by the three years and a half of John the Baptist's ministry, which immediately preceded that of Christ; with the commencement of which last the necessity of further oblation and sacrifice according to the Mosaic ritual, ceased: therefore Christ is said to "cause the sacrifice and oblation to cease in the midst of the week." (See the ninth chapter of Daniel.)

46. This vision of the Apocalypse is divided into three stages, and each stage is divided into seven grades. Now in Hebrew divested of the points which are rather Apocryphal, the same word signifies SEVEN and FULL, thereby denotiug, in this connexion that with each seven grades a stage or measure of God's decrees is completed and fulfilled. or that God's oath is accomplished, for the Hebrew word will bear such meaning without discrediting the pointing.

With the opening of the seventh seal the first stage or measure of God's decrees was fulfilled, and a pause ensned; "there was silence in heaven about the space of half an hour." With the sixth angel's sounding the seeond woe is past, and the second stage or measure of God's deerees is brought to a close, and it is consummated in the sounding of the seventh angel, by which also the Christian dispensation is ushered in, and herewith the third woe, and the third stage of the processes decreed by God commence, the which are terminated and fulfilled with the pouring out of the seventh vial, when "a great voice out of the temple of heaveu, from the throne, says, (It is done.)" So then there were three stages of human probation, one of seals, one of trumpets, one of vials.

47 While the theocracy or purely religious government of the Hebrews subsisted, their institutions were ordained to be of the

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simplest possible character, as is figuratively indicated in the command given in the 20th chapter of Exodus, 24th and 25th verses: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings; and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it." But when the Hebrews resolved to have a king like the nations around, aud the government became secularized, as they would have mundane institutions, they had to bear all the consequences. In conformity with this change, Solomon's temple was built oi hewn stone got out and squared in the neighboring mountains of Phœnicia, as likewise were the timbers. Every stone and timber was hewn out and fitted for its place before it was brought to Mount Zion or built into the temple. They were also got out and prepared for their place by Gentiles, the men of Hiram, king of Tyre. But in the Christian dispensation the temple of God is built of living stones; members of the body and of the church of Christ; as Paul tells us in the 2nd Epistle to the Corinthians, 9th chapter, 16th verse, "For ye are the temple of the living God;" also in the Epistle to the Ephesians, 2ud chapter, three last verses.

So likewise in the preparation of the materials of the temple of the Holy Jerusalem, bride of the Lamb, which temple is the body of Jesus Christ himself; the Church at large and each individual stone in it, symbolizing its members severally, is, according to the processes described in this Apocalypse, wrought upon and elaborated by the outside world, and by the powers that rule it, the stages or measures of this elaboration being three, length, breadth and height, corresponding to the three elements of Man; Matter, Life, Mind: and to the three unclean spirits that issue from the mouths of the inferual trinity, (No. 15.) also to the three elements of salvatiou, the Spirit, the Water, the Blood; each measure of this elaboration being divided into seven grades, SEVEN denoting completion or consummation; and these seven grades corresponding to the seven profane elements of human affairs, of which in No.4, and to the seven Christian virtues, of which in No. 3; these several threes and sevens holy and profane operating as "a savour of life unto life, or of death unto death," according to the grace given to each to recieve or withstand. All this plan and all these processes are in conformity with the figure and character of the Heavenly Jerusalem, which "lieth our, square, the length, the breadth, and the height befng equal." a primitive geometrical figure.

From the foregoing review it is evident that those elements of worldly corruption, those humanizmg and malignant spirits, while they were severe tribulations and trials to God's people, from which even with God's grace protecting they barely escaped, those same were ruinous to the worldly; therefore that every advance in humanisms is a drawback to godiiness, which though it may result in greater perfection of the saints, must intensify the guilt of the uhgodly. However. the rude altar of earth, or of uncut stone was more conformable to God's will than Solomon's humanly elaborate temple.

Therefore in the consummation of all things, each living stone iu God's temple, the (which "temple is God Almighty and the Lamb in the Heavenly Jerusalem,") is prepared for his place by a process of tribulation and dressing down in and by the world; by which process he is brought out a cube, a figure which stands erect, however it is thrown about: therein resembling the Heavenly Jerusalem, and symbolizing the upright man the parts and principles necessary to his station in the Holy Jerusalem, being preserved from the first, as being imbued with a positive principle, the grace of God, the baptism of heavenly waters, of the waters above the firmament; for without this positive grace from the first he would come out a negative in the cubing, as any one even slightly acquainted with Algebra knows. Each living stone is also brought out with the qualities specially given him by nature or by grace; such as are attributed by Moses to the twelve tribes in the 35th chapter, of Deuteaonomy, and which are, in this book detailed in the 21st chapter in the gates of the Holy City.

To the locusts of the ninth chapter "it was commanded that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men which have not the seal of God iu their foreheads. The vegetation of tho earth, which grows by the rain from heaven, here symbolizes souls nurtured and providentially preserved by heavenly grace. As God's people are thus preserved and are finally brought out positive entities, contrariwise, the ungodly, lacking positive grace, must come out negative cubes, aching voids.

48. After and beside the conflict with the three unclean spirits and with the kings of the earth in Armageddon, that is, in the declaration of the true light, the beast and the kings or ruling principles of the earth, and their armies, that is, their adherents and

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hirelings, are to "gather together to make war with him that sits on the white horse, who is called the Word of God;" who of course, is Christ in purity of spirit, the horse denoting a spirit, according to Zechariah, 6th chapter, and the color, white, denoting purity: and the false principles of the world, denoted by "the beast and the false prophet who wrought miracles before him" are, with their followers, to be subjected to a process of burning brimstone.

The spirit of distrust, envy and slander whose embodiment is Satan is to be confined in chains within the graceless and unregenerate portion of human nature denoted by the bottomless pit, for a long period, stated as a thousand years. After this another decadence of human nature or of a portion of it is to take place, in the termination of which the reign of the tempter and slanderer, denoted by the devil, will finally cease. During the thousand years of Satan's imprisonment the spirits of the martyrs of Jesus and the just made perfect, glorified in the first resurrection, are to reign with him.

In the final consummation of all things, another code of moral principles and renovation of human nature, denoted by the passing away of the present heaven and earth, and the institution of "a new heaven and a new earth," will take place, and the World, as distinguished from the Church, will cease to exist; for "there is no more sea." There will no longer be need of any revelation, as is denoted by the absence of light of "candle, neither light of the sun; for the Lord God giveth them light. They will no longer be governed by a law given "through angels," but by the immediate power of the spirit of God; for "the tabernacle of God will be with men, and he will dwell with them, and they shall be his people."

All these great changes will take place without any commotion or violence on the part of the actors in them. As there was no sound of hammer heard at the building of Solomon's temple, so neither will there be any excitement, concentrated influence, drilling or hectoring in the instituting of the Heavenly Jerusalem; it will descend from heaven as a gift of God without any human effort.

I have already frequently adverted to passages in the history of the creation as having a symbolical meaning; and so, as I conceive, the whole of that narrative is to be understood; as symbolical, not of cosmical and geological processes, as some have endeavored to explain it; but of successive stages in the development of human societies; the waters above and below the firmament being symbolically the two different influences or vital elements, in which the two classes, the holy and the profane, should dwell; the firmament denoting the moral barrier between them; the greater and the lesser lights, including the stars, being the different moral codes allotted to these classes to govern them: the history of Adam denoting the separation of a portion of the race, to be recipients and exponents of better principles; as Moses testifies in Deuteronomy 32nd chapter, saying "When the Most High divided to the nations their inheritance, then he separated the sons of Adam." the eating of the forbidden fruit and its consequences denoting the development of the dangerous faculty of comparison, chief element of what is called refinement, as well as source of all the dissocializing disorganizing passions that make of human life a hell: such as envy, competition, jealousy, ambition, unnecessary enterprise, monopoly, covetousness, slander, strife, tyranny, physical and moral restraints, with their certain legitimate and just consequences, robbery, rape, murder, wars: all this horrid brood of vices resulting from comparison of conditions; which itself arose from unrestrained lust of material enjoyment and disconfidence of God.

In this passage we have ample proof that this part at least of the scriptures is symbolical, and cannot with any rationality be received as otherwise; for we cannot conceive of an immaterial abstraction such as knowledge, growing on a tree, being plucked and eaten. The context contains other evidences to the same effect, but this is the most remarkable. As the creation of the world or of human society was divided into seven grades or days, each of which had in itself a progress of inception and decline, the evening and the morning; so the history of the church is divisible into seven stages or dispensotions, the first of which is now under consideration.

"Adam being formed of the dust of Adam," for such is a literal interpretation of the passage in the Hebrew. Adam or Earth was formed then of the elements of Adam or Earth; and conformably, piety and social order among mankind had their inception among a portion of the elements of mankind untutored, simple savages, who knowing no wrong before the advent of the tempter passed their lives in Eden, that is in bliss, for such is a signification of the name. The Hebrew scholar will testify as to whether I pervert those terms from their legitimate meaning.

The attentive student of the Bible must

have observed how usually an individual's name is applied by the figurative writers, especially the prophets, to the family, tribe, or people of which he stands as traditional head: thus Israel denotes the people of Israel, Esau or Edom the nation of the Edomites, Jeshurun the family of Jeshurun: with equal propriety might the name Adam, (earth,) be meant, in the narrative of the genesis, of man's earth-born race at large, like its prototype, "of the earth, earthy."

49. This first stage of the church began with the decadence of the primitive race, and such view accords best with the trials of the church and of the world shadowed forth in the Apocalypse, in the opening of the first four seals: and indeed the church, being a divine institution for the trial and perfecting of God's people and for the exclusion of the ungodly, could not exist in Eden: the first transgression even, resulting in the expulsion of Adam thence. The first part of this stage is going on even now; the unsophisticated indigene being the victim, the European race with their luxury, venality, vice and Antichrist, being the tempter.

As a consequence of Adam's transgression, a decadence of the race having taken place, the whole human race, except Noah and his family were destroyed by a flood, in which "the fountains of the great deep were broken up, and the base vital element in which the nations lived was made to effect their total ruin; and even the gracious rain from the superior element in heaven was fraught with the vengeance of God, and became to them not "a savor of life unto life, but of death unto death."

The second stage or dispensation began with Noah and his family, whom God selected to be repositories of his will to man. On this occasion God made a new covenant with all his creatures both Man and beast, which he confirmed by presenting a rainbow in the heavens, testimony and figure of his covenant of reconciliation and peace.

After this another decadence took place, which culminated in the confusion of tongues at the building of the tower of Babel; after which mankind became scattered, divided, and mutually estranged and hostile.

Then God made a third selection in Abraham, to whom he promised that his offspring should be made vehicles of God's grace and mercy to mankind, for that "in his seed all the nations of the earth should be blessed." This is the third stage or dispensation.

After this also the Lord informed Abraham that "his seed should be strangers in a land not theirs, and should serve them; and that they should afflict them four hundred years after which they should come out with great substance." This prophecy was fulfilled in the bondage of the Israelites in Egypt; a national if not a moral decadence.

50. After this the Lord thought fit to separate to himself and to his service, the Hebrew nation, to be traditionary vehicles of his will and of his mercy to mankind. This he effacted through the agency of Moses as prophet and of Aaron as priest. Through Moses a new covenant was made with this people, accompanied with certain fixed conditions. Now the race of Adam began a new carreer commencing with the utterance of the law from Sinai. This is the fourth stage or dispensation in the progress of the church.

And herewith is presented a period in the history of God's chosen people, the Hebrews, which is exactly parallel with God's dealings with the Christian world, as pourtrayed in the foregoing pages, and as verified in the experience of believers; proving that even history is symbolical; for that history, like Geology, has periodical recurrences of strata, "history' thereby 'repeating itself." For as the Israelites were in bondage to the Pharaohs in Egypt for many generations, so the Christian people of God are in bondage to the world, figuratively embodied in the Beast of the Apocalypse and in the fourth beast of Daniel, to both of "whom it is given to make war with the saints and to overcome them, and they are given into his hands" for a season.

As the Hebrews rebelled not against Pharaoh but bore his grievous burdens and tyranny as well as they could, till the judgments of God forced him to let them go, so neither are Christians allowed to throw off the temporal yoke of the powers that be; but are expected to submit to pay tribute, to bear burdens and obey human laws, so far as they conflict not with the law of their God. Yet the existence of any other law but God's must be an insuperable hindranc to the establishment of God's kingdom. To serve their God the Israelites had to leave Egypt: so likewise before the kingdom of heaven can be established on earth, the church must be separated and disenthralled from the control of worldly power and influence.

51. Most persons are incapable of attending to more than one thing at a time; and a great many cannot do even that; the difficulty is much enhanced when the thing to be attended to is a law comprising many particulars; but the difficulty is more than trebly involved when two different laws are

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presented by which the conduct is to be guided; and with each requisition to act the question starts up (by which of these two rules must I act on this occasion?) Can any condition be conceived more embarrassing even to acute minds than that here preented? But the embarrasment will appear vastly aggravated when we consider that this duplicate or rather mnltiplicate system of laws is to be harmonized, if that be possible, and worked out by a race the greater part of which possess but lillle intellect; and who are kept so constantly uuder the lash of necessity and the goads of outside pressure, and of civiiizing progress, that they have no leisure to reflect on any thing. Yet the whole hardship of the case is not told yet; for each of the heads of the beast dispenses to his followers a several moral code: therefore I call this system multiple.

What a shame that our legislatory and moralizing Solons are not required to furnish in advance to people intellect and time to understand their systems. But intellect is a gift of nature; education will neither impart nor reallv improve it. Education may cram the memory with facts, but never gave the disposition or the judgment to arrange and utilize them.

Well might Christ say "a man cannot serve two masters." "Ye connot serve God and Mammon." The average human mind being weak and incapable of substantial improvement by human art or management, which, far from improving, do it irreparable damage, it must in the extremely trying circumstances above described, result of human management, unl ess preserved by the special grace of God, give way to the first or strongest impulse of those purely human and material perversions; be the impulse material, affecting the lusts, sensational, exciting the passions, Mammonic, or of the three unclean spirits: all of them creations of human effort. So much for human industry. Fidgetty diligence and large material result are not progress; though to the reeling gaze of the wonder-struck masses they look like it; much more true progress would be realized by awaiting "in stillness the salvation of God," and doing nothing.

There remain two ways of elevating the human race; one by simplifying institutions, so that they may be more intelligible and more practicable to the race at large; the other is that of improving the race physically; this end is best attained by letting them very severely alone, certainly not by the mode of modern refinement, which, far from searching out and adhering to the race's normal conditions, is engaged in continual efforts to escape from its kind in any and every direction, no matter what, so as it gets away from its nature and its kind. This unearthly monster is set up by the world in a high position as a pattern for all to imitate, and pity on the one that does not follow it, if the malice of the world can hurt them.

The former way which God has already initiated by abolishing the old law of ordinances without stating what he reserves, might serve our human rulers as a fit example of masterly inaction, if they ar e disposed to learn; and which the Deity is carrying out still further in his kingdom, by abolishing the office of accuser or attorney general in his kingdom, by casting Satan out of heaven. In the other way Man, especially unregenerate man can palpably do nothing, nor God's people any more than a vessel in the potter's hands essaying to improve itself.

But the Creator will effect ihis organic change in Man; for John, as is stated in the 21st chapter, "saw a new heaven and a new earth, for the first heaven and the first earth were passed away;" and the earth here denotes Adam's race or mankind, which is here stated to be renovated, also delivered from any further trials and embarrasments arising from contact with the ungodly world, symbolized by the sea or abyss, for "there is no more sea."

If, while God is working out this awful change, the meddlesomeness of men will be doing something, let them (forbearing to exact infinite perfections from a very finite being,) let them, I say, fix institutions to fit the unintelligence and uncontrollableness of human nature, instead of pursuing the impracticable and tormenting task of dragging stupidity up to the level of an intelligence hardly attributable to angels, and which effort at last effects nothing, but leaves every thing mental still in darkness and error.

Those who make so much fuss about progress studiously ignore the rightful existence of the lower grades of human intellect; and if forced to recognize their existence it is conceded with expressions of utter contempt, and often with impeachments of God for making such creatures, another way of hinting their own superiority; but whether of right or of fact, they are equally elements of the great social account, not to be omitted from the calculation, even with all their deficiencies, under pain of the gravest social evils.

As the shoe must be made to fit the foot, not the foot to fit the shoe, nor the same shoe for all feet neither, so human institutions

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must be made to fit human nature, and not generally only but individually, forsaking the common method of forcing human nature to fit institutions, a task as cruel as it is fruitless.

It may appear strange that in the department of human advancement or progress, the rule of the majority does not prevail, and here surely, if any where, it ought to govern, but here, where their most vital interests are involved, the native cunning of the masses is befooled by vanity, while helpless they are urged forward by the goads of competition.

Niebuhr has expressed the sentiment founded on experience, that the little learning imparted to the rural population in Europe in public schools, far from benefitting them, is positively injurious; for while it destroys the laborer's reliance on his native sense, leaving in its place no idea of any use to him, meanwhile, being disused for several years in the incessant toil for a bare living, that little learning is forgotten. And such is, in miniature, a picture of the general effect of human improvement on the human race.

Even according to our natural preconceptions, human advancement by human means, as involving inconsistencies and absurdities, must be impossible. One necessary preconception is that such advancement should consist with pure justice. But equality, a necessary element and agent of human justice keeps a Procrustean bed of just dimension, to the measure of which she makes all comply, racking some and amputating others. But nature is equally varying in her works and in her laws, making special conditions for each individual, and varying even them; so that the rule that is insufferable to one person is nugatory to another, and in them will vary.

It is plain from the foregoing remarks which show the incongruity of our ideas, that essential justice, far from being attainable by man in any sense, is incomprehensible to him; none can comprehend it but the infinite mind. Man therefore must of necessity always be "a blind leader of the blind," when he undertakes to guide or control his fellows. Also our great reformers must learn that before their reconstructing efforts can achieve the least success in any direction, they must have reached and moved the lowest strata of human mind, for in this inverted world they hold the reins of power. "The last are first, and the first, last."

The foregoing observations show, (if they show any thing,) that true human advancement by mere human effort is purely chimerical. Such efforts always have been fruitless, from lack of humble faiih, and superfluity of human pride. As the hebetude of the masses cannot be moved without injury to them, and thence to all, it remains, that their leaders imitate Mahomet, in going to the mountain when it would not come to him; by condescending to dulness, in the simplifying of institutions, so that they may in no case, overstep the bounds of physical necessity, the only legitimate domain of right.

52. As God raised up Pharaoh to show forth his power in him, so God has installed the infernal trinity, the Dragon, the Beast, and the False Prophet, with the whore of Babylon, in their great authority, to show to the world the overthrow of human wisdom by the simplicity of the gospel.

As Pharaoh and his host were drowned in the abysses (tehomoth) of their own vital element, the sea, which typifies the world, (æon); (See Exodus, 15th chapter, 5th aud 8th verses.) so the dreadful powers of human delusion and coercion, not faith, will be overthrown by the ruinous reaction of their own machinations. "The wise will be taken in their own craftiness." Meantime, as the Israelites passed safe through the sea, as on dry ground, its bitter floods receding on each side as in a wall, to allow them a passage; so God's people pass through the abyss, the world, untainted by its flood, untarnished by its smoke, as being protected by special grace; the trial serving as another baptism, with a further advance in holiness.

Egypt is used by the prophets and especially by Isaiah, to symbolize the world as exterior and hostile to God's people; but it is used the most emphatically so in the Apocalypse, where John speaks of it as "the great city spiritually called Sodom and Egypt, in which also our Lord was crucified."

As the errors and trials of the Israelites did not cease with their escape from Egypt; so neither will the errors and trials of the Christian Church terminate on their escape from the thraldom of human institutions; there will still be much transgression from lingering attachment to Manisms, and from lack of faith, much to endure in the conflict of Armageddon with the three unclean spirits and with the powers of the world.

As the Israelites wandered for forty years in the terrible desert, where no green vegetation grew, but here and there a stunted bnsh; so, for a corresponding period, the development of the saintly virtues will be rare iu the church, and imperfect, in this, its transition stage; but they will have a gui-

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dance from God, corresponding to the cloudy pillar by day, and of fire by night, will be fed with the heavenly manna of the Word of God, which is incomprehensible to man, and is therefore called MANNA; that is to say, (What is it?) and they will be clothed with garments of saving grace, that will not wear out.

At last, having, on the way, overcome the opposition of enemies such as Amelek, and more serious conflicts with gigantic opponents such as Og and Sihon, they will enter into the heavenly Canaan, to the Heavenly Jerusalem, the (inheritance of peace,) as the name imports, where they will dwell without ruler of mundane, (æonic) origin, each man "under his own vine and fig tree, none daring to make them afraid."

As the Israelites entered Canaan not by the direct front, but by the back way, so the Church must attain to the perfect holiness of the New Jerusalem, not by demonstrative efforts of superior virtue, nor by direct and open onslaught on the powers of darkness and inipuity, but indirectly and, as it were, stealthily, and in humility; not punishing iniquity as a God, but enduring it as a fellow-sinner; not condemning sin as a judge, but forgetting it as a friend.

This fourth stage or dispensation, the Mosaic, terminated with a decadence, the division of the tribes into two kingdoms, of Israel and of Judah, the captivity of Israel in parts unknown, and of Judah in the land of the Chaldees.

53. Now commenced the fifth stage, the prophetic era, the era of the restoration under Zorobabel, the period of ADONIKAM, (See Ezra, 2d chapter, 13th verse.) in the conclusion of which (the Lord would be set up.) See No. 5) This dispensation had a special reference to the next, the predictions of the prophets shadowing forth the coming and history of Christ, and the moral consequences of his coming. Dnring this stage the Hebrews suffered many political calamities; the frame of their religious establishments was much changed, and the spirit of God had forsaken them. This stage ended with the commencement of Christ's ministry.

The sixth stage began with Christ, and ends with the expiration of the 1260 prophetical days, or years, the duration of the kingdom of the Beast, and the period during which the woman, symbolizing the church, is to abide in the wilderness; the period also during whi5h the two witnesses, the law and the gospel, are to prophesy. The seventh or sabbatical stage is yet to come, during which, the Devil, the spirit of slander and hostility is to be chained and confined in the abyss, the graceless heart of man.

54. With each of these successive stages there oceurs a further progress and development, with more or less change in the institutions, but not always improvement, as Christ refers to the Patriarchal dispensation as superior, in some respects, to the Mosaic: "Of old it was not so." he says; and each stage is plainly preparatory to the succeeding one. As each of the days of creation had its evening and morning, so each stage has its inception and decadeuce. With the inception of each stage a moral dispensaation was issued, differing in provisions or conditions from the preceding. The dispensation to Noah was established in a covenant with man and beast, confirmed by presenting the rainbow in the heavens, token of reconciliation. It contained new provisions regarding the eating of flesh and revenge of homicide.

The Abrahamic dispensation developed no new provisions excepting the marked separation of the family of Abraham from the surrounding peoples, ths GOIM, by the sign of circumcision; with conditions of mercy and grace through his seed to "all nations of the earth."

The Mosaic dispensaation was a digest of previous codes with some new provisions, chiefly ritual, the most important being strict obedience: the couditions were material, spiritual promises being withheld for unbelief and rebellion.

On the return from Babylon an entire restoration of the religious system of the Hebrews was impossible: therefore the new provisions in this dispensation were providential, accompanied with the shadowy conditions of future happiness involved by the prophets in mysterious terms.

The sixth stage, comprising the present age, and the whole scheme of God's providence in the gradual advancement of man, is to be brought to a triumphant conclusion in the establishment, or rather restoration of the autonomy of man, the Adamic condition; for Satan, the tempter and accuser, being cast out of heaven and excluded from God's kingdom; the theory of provocation and repression being thereby abrogated in the government of God; there will be no more censuring for dulness, error nor crime, no more competition even in virtue; no more outside pressure neither for evil nor for good: "No one will say to his neighbor, know thou the Lord, for all will know him, from the least eveu to the greatest." Mankind's unity will be established in their diversity, and their union

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in their isolation; for in the grand duality of nature no principle is perfect unless coalesced with its opposite.

The provisions attending this sixth stage were patient submission in hope to the dominion and exactions of the beast; and the sole condition is salvation by the abundant grace and mercy of God, through faith In entering on the seventh stage Man will have completed one cycle of his being, in a return to absolute ignorance, at least of sin, and of those distracting ideas of good and evil that now pervert his reason; and all systems in nature progress in cycles. In this carreer, it is to be supposed the race will have made an advance, in some sense, and that they will not have suffered so much tribulation in vain.

55. Man is created individually, not in masses; normally he acts individually; to God he is related individually. The agglomeration of mankind into masses and clans is the work of despotism and of diabolical jealousy. It is true, in the Christian system all nations and tribes are one; for "he has abolished the enmity," and has "rent in twain the veil of the temple," which separated the Jew from the Gentile, indicating thereby the universal brotherhood of mankind; yet this union in Christ is of love and mutual attraction, not of external compulsion nor external influence of any kind.

In the primitive altar of the Hebrews of rough stones, each stone had its proper size, weight, form and quality: and though in the cubical elaborntion described in these Revelations, the externals of the individual may be modified, to fit him for his place in the temple of God, the body of Christ; yet this operation is done by the powers that rule the world, with permission, not by command of God; yet the heart and substance being imbued with heavenly grace, and with heavenly waters as trees of God's planting, and having on them the seal of God, remain entire and uncorrupted, as each one was at the first. As in the foundations of the Heavenly Jerusalem, the intrinsic qualities of each stone remain the same; the jasper still is a jasper; the sapphire remains a saprhire; the chalcedony is still chalcedony.

Not so the worldly, whose native character is made to conform to a certain pattern stamped by outside pressure of the powers that rule the world, a universal hypocrisy, and whose substance is cerrupted throughout by the bitter baptism of the abyss, and by the smoke that issues from it.

In theory the rough stone of the primitive altar will return, while Christian unity and hnmane compliance will cause each one to fit his neighbor; the antonomy of man will not militate the least against his solidarity, contrariwise, the more perfect the one the more complete will be the other. But the constipating and assimilating powers of fashion and coercion necessarily generate revolt and disunion.

The annihilation of the worldly is, in fact, accomplished without any act or effort on the part of God; the worldly are destroyed spontaneously and by their own effort; for while each one of them shapes himself to a pattern set up by the powers that rule the world, he ceases to be himself; but his effort to be some one else must, in the nature of things, be vain; ergo, if he is neither himself nor some one else, he is nobody, an element of chaos.

That the man of God is not conformed to human ways, nor understood by the world, but is necessarily what the world calls 'eccentric,' is shown in the conversation of Christ with Nicodemus. Christ said, "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh nor whither it goeth, so is every one that is born of the spirit." The mundane mind has no conception of such motives as actuate the regenerate soul: consequently the actions of such a one are, by the worldly, attributed to folly, if not to worse.

56. In the emancipation and renovation of the human race, those must take the lead, on whom God has conferred superior intelligence. thereby constituting them interpreters of nature, of necessity, and of God; prophets also, so far as the gift of prophecy is now accorded to man; and every one of common sense is a prophet, in direct proportion to his intelligence. To be servants of the world they must submit voluntarily and abundantly; if possible foreseeing every need, and anticipating every petition and command; but never to let their compliance overstep the limit of common sense and of their duty to God. As brethren they must never let jealousy or emulation intervene between them; for through such divisions intellect is made slave of passion, stupidity and error. Contrariwise, let them help the truth along wherever they meet it, even in the hands of an enemy; and so all will become friends.

57. In this great change not only the earth, type of Adam's race, but heaven also, the typical source of moral light, will be renovated. The imperfect and shadowy law given through Moses, having served the purposes of its creation, in social regulation of the Hebrews and in conviction of sin, has already been abrogated by the example of

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God's own act, and annulled by the perpetual sacrifice of Christ, type of the just suffering for and by the ungodly, outside the Holy City also, as the just are persecuted by the outside world and by the hypocrites.

And indeed the Jewish law and their domestic institutions were already almost defunct in Christ's time, from the irresistible force of political changes. Their invidious practice of polygamy was discouetenanced by the conflicting example of powerful oppressors and conquerors, such as the Chaldeans and the Greeks under Antiochus, and lastly by the Romans. Private revenge of families for murder of their kin, enjoined in the covenant with Noah, and continued by Moses ceased from a similar cause. The priesthood was transferred from the house of Levi to another family, and the visible manifestation of the divine presence in the sanctuary had ceased.

Preparatory to this renovation will be the removal of many evils inheront in society as now constituted. Parents and guardians will cease to use children as tools of suspicious vigilance and intrigue; by which means they are quite too often led to regard all mankind as enemies and dupes; meanwhile they become adepts in dissimulation and deceit. The education of the young will be conducted on different principles. Emulation, as a means of furthering the progress of pupils will be discarded from schools, as being calculated to destroy that sodality which is the most essential principle of a social being such as man, more especially of a Christian: for "the end of the commandmeut is charity, (that is, benevolence,) out of a pure heart, and faith unfeigned." For like reasons, and beeause the acquirement of knowledge, being a privilege, ought not to be made a penalty, punishment, except exclusion, and prizes will be discontinued in education, and, in the discipline of education no motive for advancement will be presented but the pure love of truth and knowledge.

Less attention, in teaching the young, will be devoted to material and numeral studies and more to the theory and practice of morsl principles. And here lies a vast unexplored and neglected, yet very fertile field, and that we must cultivate with care and judgmeut at the peril of our souls, grown up with thorns and noxious weeds, and torn into gullies and impassable ravines; whose horrible coudition results chiefly from the fact that every dunce will be managing it, and the greater the fool the more he meddles.

Le Comte, the author of Positivism, states, that social science, including government and morals, is, of all human knowledge, the most vague and the least ascertainable. The demonstrable sciences, mathematics, astronomy and special physics, are left to the control of their acknowledged professors, but the region of the former class, as containing the unknown and unknowable, is invaded in every part by presumption and ignorance, which squat where they please, safe from molestation; and hold up their heads to teach the wisest. What can be known few pretend to know; in what cannot be known the most ignorant and most obtuse profess to be well versed. Such is one of the fruits of that mundane virtue, competition. In this moral darkness is verified the saying of the prephet, "from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores."

Here research is prohibited under pain of public malediction, for all is assumed to be established beyond doubt, and to experiment as to the outcome of other principles is punished by the strong arm of the beast. If it is supposable that man, unassisted by the spirit of God may attain to truth, his path must be clear of any embarrasments of human restraint, direction or opinion; by knowing nothing he may learn: as the apostle says, "He that is wise among you, let him become a fool, that he may be wise."

Truth, as a principle is dual and ancipital, Janus-like it looks both ways. Therefore, if truth is, in some aspects, the most lovely of all things, in others it is likewise the most horrifying. Therefore, worldly refinement is a corrupting of the mind, as it is a falsehood, an exhibition with embellishments of the more agreeable and more vendible features of human nature, and concealment of others; but truth is incompatible with pretence or concealment. Refinement is therefore a cheat, however much it may be in demand; for,

"They hate realities, and hug a cheat;
And still their great delight is the deceit."

Truth is not remote nor inaccessible; nay, it is trivial, obvious and obtrusive; it confronts us at every turn, but it is a chief part of the airs of human refinement to ignore and taboo it. Yet under this outward artificial skim there commonly lurks barbarism, more gross than is fonnd among savages.

"It is the guise that cunning times put on
To entrap the wisest."

Probably knowledge is not wanted here so much as action, the actual morality of mankind is not a matter of theory, but of previous example and practice; therefore we often meet humanity and inhumanity uni-

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ted in the same character, and, as might be anticipated, the social virtues are most developed in the two extremes of society, also the most natural, the highest and the lowest.

That the renovation of human nature may be genuine, reform must begin with elements and first principles in the detail of of life. youth must be taught, not forced to act their part well and justly now; and let not their minds be prematnrely crammed with numeral and material ideas, appropriate arms for the premeditated conflict of mundane (æonic) life. Far better would be a course of discipline begun at an early age in that minor system of morals that is usually termed courtesy. I say minor, because it is so esteemed; but in truth, courtesy is an epitome of all the Christian virtues, and one that is truly courteous is, outwardly at least, a christian. Especially the faculty of speech demands much discipline; for courtesy is violated in no way so often as in speaking. I hesitate not to affirm that far more evil ensues from precipitancy of speech and uumannerly interruption, often designed, than from all the robberies and other deeds ot violence in the land. For by interruptions one is often made to say what was not intended, and the wrong impression is not removable by any subsequent explanation. But such matters not being objects of sight, the most impressible sense, are disregarded. What I have known I testify.

Equally pernicious is the habit so common of expressing judgment about persans, their words and actions; and by vast populations this is claimed as their dearest political right and privilege. What a right to claim that of being a devil! (accuser or maligner) Every tyro must exhibit his precocious smartness by impeaching his elders. This must cease; for, as is shown in No 34, "Satan, the accuser of the brethren," being, in the Christian dispensation ejected from his office, there is no more legitimate place for censuring, though continued for a time in the kingdom of the beast. The young must therefore be taught by example of their elders the impropriety of private judgment of persons; so the peoples will need to find some other way of securing civil rights than by public opinion or private judgment.

Rumor holds a court from which all acknowledged rules of human jurisprudence are excluded; the defendant is not confronted with his accuser, the truth of the charge is not investigated, nor the motives of envy, emulation, revenge, or of mere domineering that may have actuated the defamer. Very usually the source of the defamation is not known, and quite often the accused knows not what is going on till he is ruined. Quite often too the charge involves some matter in which individual or public can have no interest but an imaginary or ambitious one. and it may have been a highly laudable act. Such are the cases in which, feigning zeal for God, "Satan,(the accuser) is transformed into an angel of light." And the impeachment cannot be shaken off by any effort, for the accused is expected to lie to clear himself. Yet this incarnation of Satan, this spurious offspring of the sink of society, quintessence of malice and stupidity, holds sway over all worldly affairs, a sway before which nobles bow the knee and despots tremble. This manifestation of Satan's continued power in the world can cease only by the abrogation of private or public judgment of individuals' actions, by the establishment of man's autonomy.

The principles invoked in efforts to secure the good of peoples are fallacies, conditions that never existed, and in the nature of things never can. In association with their fellows no one can be free; yet to be servant of all will be the desire of God's people. Diversity, not equality, is nature's rule, then how can people be equal. Adaptation, not equality is the stem of justice; in the latter, the accepted view, it is absurd and unjust; in the former it surpasses the reach of human faculties. The exact science of numbers is called in to fix the moral status of men and measures, but in vain; abstract principles are not measurable by number nor quantity.

What good there is in man is retiring and is spontaneous, it can neither be drawn out nor forced out, even to draw it out makes of it an evil, venality. Any effort which interferes with the normal flow of human motive, creates a reaction, the vibrations of which, as (nature abhors a vacuum,) tend most to the negative parts, the evil. Nature, passion and necessity restrained in one part will always break out in another and with a vengeance. Water cannot be pent up indefinitely, neither can any thing else. They that rule make themselves much more guilty than the criminals, by repression, which provokes to greater crime.

58. I confess I cannot see how this renovation can be accomplished, or even begun, especially while the human mind is crusted over with so vast a depth and accumulated rubbish of palpable fallacies, and stratified cobwebs of delusion, works of the powers that rule the world, impenetrable to any ray of genuine truth; to which, from time to time, another web is added with each

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new wrinkle of human progress. The darkness from this accumulation is none relieved, much rather it is intensified by modern systems of education, the great reliance of the age for mental light. From this labyrinth of darkness and error there appears no escape but through ignorance; for as there is a "light which is darkness," there must, according to the duality of things, be a darkness that is light.

To know every thing is impossible; the wisest must still remain quite ignorant and imprudent; therefore the most important knowledge ought to be acquired first and in preference; the knowledge of God, and of his will. "The fear of the Lord is the beginning of wisdom, and to depart from evil, that is understanding." So, Paul ptofesses his determination "to know nothing but Christ Jesus and him crucified."

Having lived so long under the tuition of Satan the censurer, we are too prone to censure, and to set up too high a standard of virtue for all but ourselves. I cannot conceive that even when the kingdom of God is fully established, evil of all kinds and degrees will be excluded; there must still be suffering that there may be benevolence, wrong, that there may be charity and mercy in forgiving it. We may not suppose that in heaven all the Christian virtues will expire, as they must, without occasion to exercise them. In fact the virtue called forth is, in every case, supplement of the evil or crime, and the one cannot exist normally without the other, any more than matter can exist without space Indeed, pure, unmixed good is the most ruinous of evils, equivalent to death; for existence is realized only in a constant effort to counteract evil or defect.

If onr morality was of a healthy kind, we would be ready for every occasion of dispensing mercy personally, not doing it by proxy and by compulsion, through the associates of Satan, and pushing calamity out of sight into a prison.

The renovation of mankind will be completed in the full development of the elemental trinity. Matter, Life, Mind; which better suit our apprehension than the scripture terms, body, soul, spirit. These being developed equally and spontaneously, and completed by the superaddition of "the Word of God," the destiny of mankind willbe fully accomplished.

59. But how is this great change to be promoted? What are we called upon to do in the matter? No human effort is required of us, but only faith. "Stand still and see the salvation of God." is the advice of Moses. "In quietness and confidence is your strength' says Isaiah. The renovating process is a return to first principles, a becoming more themselves, more human, more humane; a "ceasing to do evil and learning to do well.' in the discarding of all hypocrisy; having courage to act the truth, and bear the consequences. There is no longer any excuse for lying and guile, which Paul confesses he used. Christianity is long established, in form at least: believers can surely now afford to be candid.

As Pharaoh at last let the Hebrews go without any conflict, so human systems will, of themselves, relax the chains with which they bind the world, compelled by nothing more forcible than the protests of the prophet.

Where vital necessity, our own or of others requires them, there art and management are blessed, they are of God; but when we transcend actual, vital necessity, we take indulgence and imagination for our guides: the one fans us asleep and then betrays us, the other leads us into every conceivable error. When we forsake nature and transcend necessity, God forsakes us, and leaves us to our own imaginings. Yet this fatal, God-forsaken region is the domain of all the refinements and most part of the arts of civilized life.

Therefore, as mankind are not likely to make any efforts towards their own renovation, and would be incapable if they should, this renovation, if not mirrculous, must be extrahuman, therefore of God. Man can do nothing in it except by submission and by removing impediments. Snbmission then to all exactions of Cæsar or of human injustice is the first duty of the Church; submission not querulous nor niggardly, but free and abundant. if possible, more than is demanded, so far as creature elements are exacted: but when immoral service is exacted. the Christian must not forget that he has a master, of dignity far above Cæsar's; and the Christian will suffer death rather than sin against his God, even by command of Cæsar. This submission is the more incumbent, as it is a debt which this generation owe by special contract; as, by anxiously creating kings for themselves they, by their own act, pledge themselves to abide all the consequences; which fall even on such persons as have not meddled in it.

Submission to all wrongs is also the best worldly policy: for the contentions of people are what give occasion and authority to despots; and resistance to wrong, whatever its source, eventually tightens the chains of servitude.

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The probable reason of God's patience with the wickedness, folly and inconsequence of human management of the world, is, that he is letting the world try its machinations out to the end, that it may finally discover their inefficacy, and may at last sit down in contented patience, satisfied that it is a fool, and let God work.

Notwithstanding all the repression used, the Arabs, the Pariahs of civilization increase much faster than its nobles. Under the superficial gloss imposed by social restraints, there lurk tyranny, murder, circumvention, revenge, death, despair, madness, with every fatal vice, hushed up, and hidden out of sight by the rigid proprieties of life. And the victims of these tremendous ills generally bear all with a fortitude becoming in Christians, yet not in Christian faith, but from aristocratic regard to the reputation of the family; and such compliance is expected from them, is boldly claimed, and rigorously exacted. All this I know.

60. The dominion to which civilized man is subject every moment of his life is not self-government, it is imposed on him by the outside pressure of the masses; it is therefore the dominion of the masses, that is of every body; therefore no one is responsible. Now where there is not responsibility there is rightfully no authority. Even the despot is in fact responsible to the compendious justice of the assassin, or the accumulated indignation of the populace; the guards with which he surrounds himself are a confession of that responsibility.

This great tyranny therefore, which stints and cramps man's faculties, and continually drives him to untold and unmentionable crimes, is no rule at all; it is not man's own rule; it is not the rule of ANY ONE, but of every body; but every body is practically nobody; which also is their plea when it suits them. An entity which thus in a moment changes itself from nobody to an unearthly many-headed monster, Proteus-like to evade pursuit, has not any legitimate existence. With every body also there can be neither explanation nor remonstrance, but where conversation is withheld, obedience is a ruinous folly; it is destitute of authority, for the masses cannot be held responsible, and where there is not responsibility there cannot be legitimate authority. Finally it is not the dominion of the masses, they are themselves slaves to it; they received it from unknown sources, lost in the darkness of tradition. So then the chief power on earth is a chimera.

This tyranny is acquiesced in passively; for the spiteful passions lie dormant until they find a sensitive object, on which to vent themselves; besides a share in the tyranny compensates for the infliction, and tyranny is certainly to some a great luxury.

If man can in any sense possess the faculty of self-government, (autonomy,) he must first be autonomous individually; but reciprocal social influence destroys his autonomy, and in such a condition he is incapable of establishing valid social regulations; it would be a wretched house that was built of rotten materials. The individual must be entire, that the social fabric into which he is to enter may be sound and reliable. The organization and accord of the social system must begin with that disintegration which is of nature, as now mutual hostility is the result of compulsory union; for human moral efforts all tend to the reverse.

Man needs much more to seek forgiveness for his own sins than to punish or coerce his fellows. No calamity from any source can befal man that he has not deserved, the best of men's sins would, in sight of God's justice, be enough to damn him. And is he complaining of wrong who himself deserves punishment? Why not rather invite forgiveness for himself by first setting the example? Without forgiving others he can neither repent nor be forgiven. So declares God's word. Yet the superabundant zeal of such persons is not usually inspired by a desire for God's glory, or for the moral good of their fellows; much rather it is a compendious method adopted to acquire a reputation for superior excellence, to be feared and respected.

61. In the dispensation of the new heaven and the new earth all the principles of action will be new. Instead of that suspicion which now prompts man to take a position of superiority above his fellow, and to treat him as a robber or enemy, universal confidence will be established, confidence in man as well as in God; and mutual confidence is the soul of celestial harmony; faith or confidence is also contentment, and only by contentment with his nature can man be renovated. Confidence being established, that benevolence which "is the end of all law and commandment" will ensue. Mere inculpability will no longer pass itself for a virtue; benevolence will be frank, impulsive and uncalculating; for man, by holding his fellows in obligation to him by claim of debt, tries to make himself a God, but ends in becoming a devil. The exterior moral changes effected by human effort do not necessarily alter the central core, the man, and cannot be improvement of that core, which is ruined

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by the reaction that follows such effort. Therefore man's true progress will be a retrogression, his renovation an apparent deterioration, his knowledge a rejection of tradition, and an acceptance of God's teachings through nature, his refinement a return to the simplicity of nature. For man is a creature of nature, and at his great peril tries to rule nature in any department; for the subordinate may not supersede the principal: contrariwise, man in spite of all his efforts is ruled by nature every moment of his life.

62. Man fell through the Devil's suggestion, and by the same influence he continues fallen, for the only purpose his acquired knowledge serves is to cast reproach on his fellow, and to furnish a pretext for domineering over or injuring him. The same spirit is the demon Rumor, whose authority the wise of this world are recreant enough to recognize, and to adopt her decisions, both the acme of injustice. The seeking of private right even is a suggestion of Satanic jealousy, and leads to wrong; for by the great majority of minds the boundaries of right are not distinguishable, therefore they seek an excess to be sure of getting enough; now an excess of right is a wrong and many have no further idea of right than the pleasing of their present fancy: what suits them or aggrieves another is all right for them. Right being so beset with Satan and so indefinite, it is much better to endure wrong than to seek it.

All great efforts of reform are Quixotisms, and our noted reformers are fit associates of the crazy knight; fantastically equipped cap a pie, each with his lady's favor conspicuous on his helmet, dashing full carreer at some windmill or imaginary monster.

The accepted moral principles of the age are corrupt, dissolidizing; at the best they are human fictions, not of Jewish origin, nor of Christ's teaching; they are all dregs of GræcoRomanism, and even of Goticism, far more corrnpt then their source. Without exception they are vices instead of virtues. Of such ideas Paul speaks saying, "Whoever is wise among you let him beeome a fool that he may be wise." But the chief worldly test of moral purity is not in the act; it is in the nervous system of observers and critics. Whatever they can get up a good shudder about is very bad. But man renovated will have some surer moral standard than hysterical horrors, scorn or ridicule of possibly weak or wicked people. No power will be conceded to human fictions nor imaginings, but only to vital necessities.

The seven stages in the progress of the church are attended with changes in the moral code; the most remarkable in the second, fifth and sixth; the former covenanted, the two latter providential. The only fixed precept in the sixth stage, the present, is submission to the powers that be. In the inception of this stage an attempt was made to carry out Christ's example and especially his positive injunction of voluntary poverty and unbounded benevolence. Of this attempt we have evidence in the 4th chapter of the Acts, from the 32d verse out and in the following chapter; but the church making compromises with the world to increase its numerical strength, thereby admitting Antichrist, the attempt was soon abandoned as impracticable; and soon Christian brotherhood had so far decayed that some would not entertain even the apostles. (See third epistle of John.) About a system already subjected to so many changes, most of them violent, but litttle can be asserted, and that little is made void through Christ's perpetual sacrifice; also a law intentionally infringed by the lawgiver straitway loses all moral obligation. Furthermore, the current ideas of right and wrong manifest themselves as baseless by their great difference in different countries, a proof that they are determined in each case by custom, to which mundane authority and Mammon often add their powerful influence. Unlimited good and unlimited evil are both equally ruinous, the one by the suffocation of plethora, the other by extermination: therefore we find that even in the preparation of the Holy Jerusalem there are not lacking inmates for "the lake of fire and brimstone, wnich is the second death.

The professed leaders of recognized Christian churches, though very zealous about the proof of speculaiive dogmas, never call in question the rectitude of the recognized morals of the age and country, fearing no doubt, to subject their own character to scrutiny; but the times for such cowardly wisdom are elapsed, the five purgatorial months spoken of in the 9th chapter, have already commenced; expediency will no longer serve though upheld by the example of an apostle; it is time to discard a system of ethics already abrogated by the Deity, and which Paul also says is to pass away; (1st Cor. 7th ch. 29, 30, 31st vs; which at last is no system, at best a spurious hybrid of deubtful pareutage; effete, and mangled beyond recognition by pressure of incumbent paganism, and which never was complete: it is time that in morals there should be some better standard than tradition and "the fashion of this world," ihat the morally devout "may have an answer

to give of the faith that is in them." It is time that the nursery and the boudoir should cease to supply moral inspiration to the pulpit and the cathedra.

It is time that man should collapse his highly distended pagan vanity; that he should recognize himself to be a creature of God equally with the worm he tramps on, that he should study to know himself and to ascertain his place in the universe, with reference to the three elementary docrees of God, by whieh, willing or unwilling he has to be ruled, that he may occupy his place with discretion. And amid the darkness and strife of absurd, noxious, and conflicting ethics, at least the precept of Christ will stand, to "love our neighbor as ourself;" and "to do unto others as we would they should do unto us;" which is confirmed by the assurance of Paul that "the end of the commandment is charity, (that is benevolence,) out of a pure heart, and faith unfeigued" So then the sum total of christian ethics is humanity. Man disenthralled from the farcical hypocrisy imposed on him by human advancement, will return to himself, to nature, the image of God in which he was created; but from which, in the mad pursuit of chimerical right and wrong, he continuually makes every possible effort to escape.

The process just delineated is likewise couched in the narrative of the madman possessed by an unclean spirlt, of the fifth chapter of Mark. His dwelling among the tombs denotes his condition that of spiritual death. His breaking of his chains denotes the inutility of human restraints, and the wounds he incurred from stones show the noxious effects of mundane institutions and prohibitions. The renovation of the man by Christ in mind and in deceucy of person indicates the establishmont of the ungodly in godliness and grace; ane the drowning of the evil spirits with their swinish recipients in the sea is equivalent to the chaining Satan fast in the abyss.

63. But there is hope at last for all, even for the most abandoned. God has at length given me to know that the meutal aberration cf Nebuchadnezzar is a type of the condition of the world, (æon,) and that as Nebuchadnezzar's insanity lasted for seven times, so, after a period conformable according to the prophetical abacus, the world will recover its reason and return to God; its aching void being at the same time filled.

Taking the epoque of the coalition of the church with the state in the person of the pope in Charlemagne's reign as the point of, departure,and measuring forward 1260 years, we come to the tenth year of the seventh or sabbatical thousand. Measuring backwards the same number of years, 750 after Christ, added to the years elapsed since the epoch o the overthrow of the Babylonish empire, and of the dynasty of Nebuchadnezzar, which occurred at the latter end of the sixth century before Christ, we have a similar period. Now each of these two periods is in prophetical terms, three times and a half, together making seven times, the stated duration of the insanity and exile of Nebuchadnezzar. As this king was deranged in mind and estranged from men for seven times or seasons, so the unregenerate world will be destitute of spiritual understanding and estranged from God for seven prophetical times, or 2520 years, commencing with the expiration of the Babylonish dynasty of the family and successors of Nebuchadnezzar. This double period terminates with the commencement of the 21st century. Then all nations will be gathered into the true fold of Christ, and the era commences when "there is no more sea." The first half related to the deadlv struggles of God's people with paganism; the latter, the present era relates to the enjoined submission of the whole world, pagan and Christian to tne dominion of Antichrist and his associates. By this double process the negative condition of the unregenerate is involved into itself, and becomes positive virtue, and plenary grace.

The stages in the elaboration of God's people set forth in No. 46 likewise conform to three historical periods of 2000 years each. The first terminated with the death of Noah aud the birth of Abraham; the second at the birth of Christ, and the third will terminate with the 20th century. None of the epochs above stated corsesponds exactly with the demands of the case, but some margin must be allowed for the darkness of eastern history, and for the variations to which all cycles in nature are subject.

The thousand years of the 20th chapter does not denote 360 thousand. A propetical year of year of years is termed a time, never a year. When God tells Abraham that his seed would be in cruel bondage in a strange land 400 years, we cannot suppose it to mean 144000. Before the commencement of the millennium, 150 years of preparatory penance will be endured, of these ten have already elapsed.

The machinery of war is becoming so extremely elaborate and expensive, that many generations cannot elapse before war will have become, in a measure, impossible, and a certain loss to both peoples engaged in it,

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of one vast despotism will occupy the globe The darkness of Venality and of separate interest dissipated by the light of the Word,. will cease to promote wars, Babylon being overthrown. All civilized nations are burdened with an enormous debt, which they will never liquidate. This must at last cause a revolution simultaneous all over the globe. The war lately past here and that now raging in Europe show, the one, the corrupt fruit of the best human effort; the other, the coalition of vandalism with the highest material advancement; both show that mankind are ripe in iniquity and in folly. Legislators and reformers have attained the normal result of their rectifying efforts; their compulsory loyalty has developed despotism in its most eccentric orgies; physical virtue has brought out self-abuse and the despot jealousy: respect to property, to contracts and to art has developed monopolies, avarice and aristocratic impositions.

64. Some important errors have occurred in this work. In No. 24 what is said of the destruction of man's spirit or understanding ought to be said concerning the Motive; but this error is rectified in No. 28. In No. 45 the view given of the division of the last week of the 70 varies from the view generally given, which sets the middle of the week at the crucifixion: from this view I did not wish to dissent, though by it the epoch of the termination of the week becomes imperceptible. In No. 28 the "justice of God" ought to be read instead of "the injustice. In No. 45 the words " its destruction after" must de omitted before "Christ."

With faults and slips let no man jeer us:
"Aliquando bonus dormitat Homerus."

A great part of this treatise was set up impromptu, not from manuscript; among the rest the passages corrected above; hence these errors.

The figurative style continuous throughout the whole scriptures, served a good purpose to the early Christians; for veiled in mystery impenetrable even to themselves, the new doctrine did not excite so much the jealousy of their pagan masters, who understanding it, would, no doubt, have suppressed the new sect at any sacrifice.

In the completion of the millennium the week of thousands of St. Barnabas as read in his Epistle, the cycle of man's probation is accomplished: with the New Jerusalem he begins a new era of existence.

The revelations of God would now be much better understood if mankind were half as desirous of spiritual knowledge as they try to be of material. The Hebrew, the fountain of religious truth is almost neglected, yet it is very easy, and without a knowledge of it the Bible is absurd even to the most intelligent: few books can be faithfully translated, but least of all the Bible.

Thus far I have completed this, to me Herculean task, but one heart knows through how many petty difficulties. I make no apology for imperfections. but it grieves me that it goes to the world, though unavoidably, smeared with the slime of Venality; but the simple in heart will see beyond this blemish; there is no other way.

I have made frequent allusion to the doctrine or science of Dual Predicaments. This I would wish to give to the world in another treatise; as tending to establish moral principles on a solid basis.

Not having yet exhausted the subject, yet time, means,space and health failing me I must desist. Having done, in the premises, the best to me possible, I leave the result to you, reader, and to that august power that determines the event of all things. Adieu.

San Jose, California, Jan. 1871

As when a tourist, from the spreading plain,
With sliding step and slow an Alp ascends;
Surmounts the frowning heights with toil and pain;
While farther still and wide the view extends.
With steps dug out now climbs the threat'ning steep.
With ladder set now scales the precipice.
With venturous bound o'erleaps the crevice deep,
And shrinks from the ravine replete with ice.
So stage by stage would I each mystery trace.
With care spread out Jehovah's awful plan;
The utterings of his justice and his grace,
Myst'ries that angels have desired to scan.
Elate the summit gained, I 'bide the gloom,
And wait in awe the summons of the tomb.

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